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The Poet-Saints of Maharashtra

No. 4

DASOPANT DIGAMBAR

TRANSLATION OF THE DASOPANT CHARITRA

(Author and date of text unknown.)

BY

JUSTIN E. ABBOTT

महाराष्ट्र कविसंतमाला

जस्टिन इ. अब्दकृत इग्रजी श्रीपांतूर

नं. ४

दासोपंत दिगंबर

श्रीदासोपंत चरित्र

DEDICATED

TO THE MEMORY OF VINAYAK LAKSHMAN BHAVE

the Author of Maharashtra Sarasvat,

History of Marathi Literature

to whom I owe a great debt of gratitude for
introducing me to the names and works of
seven hundred Marathi Poet-Saints, and
their two thousand three hundred works.

PREFACE

My Readers may perhaps ask the question, why I have chosen, as the subject of this fourth book in the series of the Poet-saints of Mahārāshtra a saint so little known, even in the Maratha country, as Dāsopant Digambar. To be truthful, my reply is that I had already made a study of the little that is known of him, and had made a partial translation of the Dāsopant Charitra for the American Oriental Society's Journal (A.O.S.J. Vol. 42 p. 251). It required only to complete the translation, and the manuscript would be ready for the Press.

But the above is far from being my only reason for translating the story of his life. The Bhakti school of thought has always represented God as very near to His *bhaktas*, ready at any moment to rush to their rescue when they were in trouble. This thought appears as early as the Bhagavadgitā. Dnyāneshvara, the first of the Maratha Poet-Saints, about A.D. 1290, in his commentary of the Bhagavadgitā, popularly known as the Dnyāneshvari, makes this nearness of God to *bhaktas* very plain. (See Chap. 8, 27-31). Translated freely he says, representing God as speaking, "When the hour of their death comes, let them remember me. If I do not make myself present with them in that hour, what kind of *Bhakti* has there been? A man of low degree in distress pitiously calls to me, 'Run, Run to my help'. Can it be that I do not run to relieve his distress? The very moment they remember me, that very

moment I am present at their side. Their devotion puts me heavily in their debt. With this feeling of indebtedness to them, when my *bhaktas* lay aside their bodies in death, I serve them from a sense of gratitude."

This idea of God's nearness to man, and His ever readiness to come to their help, runs through all the *Bhakti* literature of the Marathas. It is so well illustrated in the story of Dāsopant's deliverance, that it appealed to me as a helpful illustration of this belief, and hence I have chosen the story, though an incomplete one, for this fourth book in the Series.

The rather long Purāṇic story of Anusuyā, from whom was born the *Avatār* Dattātreyā, is somewhat out of place in the story of Dāsopant, but it must be remembered that all the Marāthā Saints, and all their biographers, have believed without a question in the reality of these Purāṇic stories. And unless these stories are kept in mind, it is impossible to understand the passing allusions in Marathi literature, and impossible to put one's self at the same point of view which the Marāthā saint held, as he thought of God and His manifestations in behalf of man in his needs. I have therefore retained the story of Anusuyā.

It is unfortunate that the only manuscript of the Dāsopant Charitra in known existence is incomplete. Perhaps some time the remaining portion may be found, and with it the name of the author. There have been guesses as to who wrote the Charitra, and when, but they are mere guesses, and lack evidence.

This Preface would be incomplete without again thanking Dr. Macnicol for his help in seeing this and the other books of the series through the Press. It would be incomplete also if I did not express my thanks for the kindly way in which the Press in the Maratha country, and scholars interested in Marathi literature, have received my efforts, and the appreciative way in which they have spoken of them.

The next volume in the Series will be the Autobiography of Bahiṇābāi. It is absolutely unique in Marathi literature, and full of interest.

Justin E. Abbott

Summit N.J., U.S.A.

Aug. 1927.

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SHRI DASOPANT CHARITRA

*The work of an unknown author, published
in Mahārāshtra Kāvya Granth, No. 1.*

TRANSLATION

INVOCATION.

(1) Obeisance to Shri Ganesh! Obeisance to Shri Sarasvati! Obeisance to Shri Dattātreyā, the glorious first *Guru*! Om! Obeisance to Thee, O Sadguru Digambar, Joy-Innate, Ocean-of-Happiness! Sun-that-drives-away-the-darkness-of-Ignorance, Ganesh-in-form! Obeisance to Thee! (2) Merely once to say, "Ganapati," and the illusion of corporeal consciousness altogether vanishes. Thou alone appearest in all existences, the Inner-Soul-of-all, Merciful-One! (3) Victory, Victory to Thee, Primal-Māyā, Mother-of-the-World! O Divine-Bud-in-the-forest-of-Joy! Thou-who-yearnest-for-thy-*bhaktas*! Thou-who-pervadest-the-Universe, Thou-Joy-of-the-Universe! O Shri Shārādā!

(4) Now let me praise my family Deity, and the moment I say this, He manifests Himself in my lotus-heart, and gives me his love without and within; (5) It is He whom Vyāsa and others praise as the Lord of Prempura; who is the object of meditation by Brahmā and the other Gods, namely, Mārtaṇḍa, my caste Deity. (6) When I meditate upon Him in my lotus-heart, its emotion is that of delight in His lotus-feet. And through it I certainly have gained richness in my mode of expression.

(7) Singing also with love the praises of my Mother and Father, who are in truth the abode of all the Deities, and receiving on my head their blessing of "Fear not," I have become the object of their love.

(8) Now let me sing the praises of the saints and good men, who are the divine jewels in the ocean-of-Indifference, to worldly desires. Receiving their full encouragement, the composing of this book will now proceed.

(9) Dattātreya, the three-faced in form, the object of meditation for Brahmā and the other gods, the inner sanctuary of all the Upanishads, the inscrutable glory of the Vedas and other Scriptures, (10) He, Dattātreya, is my Good-Guru [Sadguru], His name also is Shri Digambar, Giver-of-innate-Joy-to-the-Animate-and-Inanimate, the Innermost-soul, Lord-of-All. (11) Listen with joy to the story of his *avatārs*, that have taken place in varied forms from age to age, a story that gives the happy quintessence of happiness. (12) He, the Primal-Guru, Chief-of-Yogis, the Original-seed-of-the-Universe, descended voluntarily in the form of man, to save the world. (13) Though he truly appeared as man, he was not man, but Lord-of-All. It is His story in brief that I wish to relate with all my heart. (14) And inspiration of the heart and the enlightenment of the intellect is truly the Good-Guru Himself. Who but He alone could be the narrator? (15) He, entering into words, causes them, by His own power, to relate events. Hence, kind listeners, give attention now with joyful hearts.

BIRTH OF DĀSOPANT.

(16) The Deshpāṇḍyā of Nārāyaṇpeṭh, whose name was Digambarrāya, and whose wife's name was Pārvati, stood chief among those of good repute. (17) I know not how, in former births, they may have adored Shri Hari, but in their womb Avadhuta descended as an *avatār* in the form of a son. (18) His name was Dāso Digambar, who truly was Lord also; from whose mouth there issued the voluminous "Commentary on the Gītā," consisting of 125,000 verses. (19) This Mahārāj Dāsopant, having the very form of Shri Datta, descended verily for the saving of the world into the home of the householder Digambar. (20) He, whose face was full of smiles, long-eyed, straight-nosed, of fair complexion, his hands reaching to his knees, possessed of every noble quality, and beyond all comparison, descended as an *avatār* into this world. (21) His mother and father, rich in their good fortune, joyfully spent their money in performing for him at the proper time the ceremonies of the sacred thread and of marriage. (22) Listen now with love to what happened thereafter, while mother, father and son were living together.

FINANCIAL DIFFICULTIES OF DASOPANT'S FATHER.

(23) Digambar was an inhabitant of the five *Mahals*, Nārāyaṇpeṭh and the other *peṭhs*. Being a very competent man, he was the chief official there. (24) It was the rule that the whole of the revenue of that district should be

despatched to the Government (at Bedar) through the Deshpandya. (25) In consequence of this regulation, it happened in a year of failure of rain, that the Government money was not received, and he was summoned to Bedar. (26) The Bāhamani king had authority over the whole country, and lived at Bedar, hence Digambar was summoned there. (27) He was in default by 200,000 rupees. Now listen to the story in detail of what was done to him. (28) After questioning him they said, "As there is clearly a debit balance against you of Government money, how can you expect to be released without making it good?" (29) He replied, "It is because of failure of rain, that this balance of Government money stands against me. You are merciful. I ask merely your forgiveness. (30) If I have your assurance that I need not fear, I will make the effort and raise the money." The king listened, and replied thus.

THE MUHAMMADAN KING RETAINED DĀSOPANT AS HOSTAGE.

31. "The money is necessary for your release. Make some of the people here, as your security or if not that, leave your son here, and go home, and send back the money." (32) The man listened to the demand of his patron, but thought to himself, "How can I leave my child here and go home!" (33) When Digambar had been brought to Bedar, his son had come with him, the son who was an *avatār*, Dāsopant Mahārāj. (34) As the king saw the beauty of the boy, he was greatly pleased and exclaimed: "What a wonderful molten image God has made out of

Beauty! (35) As I look at the child," he said to himself, "my craving is not satisfied by occasional glimpses. What a statue of Happiness! (36) If I had such a jewel in my house, he would become the Lord of my realm. As I look over the whole animate and inanimate world, I see no one equal to him. (37) Let all my wealth vanish, but this child I must have for my own." This idea came to his mind, because he had no child of his own. (38) Still further he thought, "He looks like a boy of the Twice-born, but I see him evidently stamped with the mark of royalty. (39) As I look at his moon-face, my *chakor*-eye gazes unsatisfied. If I can get possession of him, I shall place him on the royal throne." (40) Having determined on this plan, he said to Digambar: "Leave your son here and go back to your home. (41) Make a promise to last a month, and go on your way quickly. As soon as I receive the money your son will be returned to you as promised. (42) If, however, at the end of the month", the king continued, "the money does not arrive, your son will be initiated into my caste. Know this for certainty." (43) In conformity with this, the king took from him a written agreement. The man being helpless, gave such a writing.

DIGAMBARA RETURNS HOME WITH A HEAVY HEART.

(44) Having given the document, Digambar, left for his home, but with his heart full of anxiety. "Shall I ever see my son again?" he cried. (45) "How harsh Fate is! How can I go and leave my son here? He is not my son;

but my very life. How can I leave him here?" (46) With his mind full of anxiety, he thought, however, of Shri Avadhuta. Listen, O pious ones, to what he said to his son. (47) "O my son! my babe! How beautiful to me is your person! To leave you but a moment seems to me like an age! (48) Accursed this life of mine! Accursed my worldly affairs! You are my very life. How can I leave you and go!" (49) What did the noble son reply? "God, who dwells in the heart, is concerned with his own honour. Why do you worry? (50) He is our family Deity, He will preserve me. Assuredly He is the Soul-of-the-World. If He stands before me, what is there to fear? (51) At the mere thought of whom worldly fears fly away; at the mere thought of whom one is united with the Only-One; at the mere thought of whom innate joy is aroused; what are these contemptible things to Him? (52) Do not hesitate, go home. He will provide the money, and we shall soon meet again." (53) The father listened to the words of his son and immediately started. Keeping the image of Avadhuta in his heart, he arrived at his home. (54) Compassionate listeners, hearken with deep respect to what happened after he had returned to his home.

DĀSOPANT VISITS THE SHRINE OF AVADHUTA

(55) Near Bedar was the shrine of Nṛisimha, called Nṛisimha Jharaṇi. The boy went there every day to bathe. (56) The King had granted him, as a matter of course, an allowance of a rupee a day, to meet the expense of his meals

at this place, but what was that to him! (57) He would perform his bath, and give the rupee to the Brahmans, himself fasting, and meditating upon the image of Datta. (58) That meditation was his daily drinking of nectar, and because of it, the child appeared glorious to all. (59) All the men and women of the place, looking on the beautiful child, made their many observations with tender feelings. (60) Some said: "He is possessed indeed with (the thirty-two) noble qualities." Others: "As seductive as the God-of-Love!" Still others: "Blessed is his mother, to have given birth to such a son!" (61) The Brahmans said; "He is not a mere child. His characteristics are not simply those of a child. He must undoubtedly be a *Yogabhrashta*. We cannot understand him. (62) The money, he receives for himself, he gives to the Brahmans. We do not know whether he eats or remains fasting. (63) His father has gone and left him, but he is not troubled thereby. He is simply a mass of Glory! May Shri Hâri protect him! (64) The Muhammadan King of this Province has no son, and he earnestly desires to adopt him as his son! But may the Husband-of-Umâ, the Lord-of-Kailâs, Shri Shankara, protect him from this." (65) Others remarked, "The Deity, whom he worships, will certainly protect him. Be assured that through Him the boy will be freed." (66) Thus the various classes of people remarked to one another, but in the boy's heart there was not the least concern. (67) The King, however, was counting the days. "When will the month end? When shall I have the joy of placing him on the throne?"

DISTRESS OF THE PARENTS, AND OF DĀSOPANT.

(68) Back in the home, however, the mother and father were in deep anxiety. Their efforts to raise the money failing, they remained much depressed. (69) However, day by day rolled on, and the last days of the month were near at hand. The money had not come from the father, but what did the child do? (70) He thought thus, "My birth took place with ease in the Brahman caste. On that account I felt very proud. (71) In the 8,400,000 births attaining a human body is difficult, and the attaining of birth in the Brahman caste, still more difficult. (72) Now what is to be in reality my future condition? To whom shall I go for protection? Who will preserve my Brahmanhood? (73) The month is gradually coming to an end. What hope is there of obtaining the money? How am I to be freed? Whom shall I meet to do this?" (74) While he was thus anxious in mind the month came to its last day. At dawn the Muhammadan King said to the boy, (75) "I shall certainly wait until the evening. If the money comes by then, I shall truly send you back to your father. (76) But if the money does not come to-day, I shall assuredly make you a Muhammadan. Of this there is no doubt. I certainly, certainly will, my beautiful boy!" (77) As these words, like a lightning-bolt, fell on the boy's ears, they pierced through his heart. There was no deliverance now for him except through Datta. (78) His lotus-face wilted. Tears of pain flowed from his eyes. His heart was overcome with emotion. He did not know what to think. (79) He said to himself: "Upto now I did have hope from my father. But that also

seems now hopeless. I cannot discern the future. (80) I can see no one to ward off this calamity, but the Deity whom I worship, whom Brahmā and other Gods meditate upon." (81) With this feeling in his mind, he concentrated his thought, and placed his emotions at the feet of Avadhuta, crying to Him for help.

DĀSOPANT PRAYS IN HIS DISTRESS.

82. "Victory, victory to Thee, Son-of-Atri, Home-of-Joy, Creator-of-Happiness-for-the-multitude-of-thy-*Bhaktas*! To whom can I now go for protection but to Thee, Shri Chief-of-Yogis? (83) Although Thou pervadest everything, Thou art without qualities [*nirgun*], and unattached. Thy indivisible nature is incomprehensible even to Brahmā and the other Gods. (84) Thy glory is incomprehensible. Wonderful are Thy acts, ever new! Thou, The All-witnesser, All-illuminator, Truth-itself-in-form, Omnipresent! (85) Thou art Lord-of-All, therefore, Thou art called Lord-of-the-World. But in using the word "world," that illusion is absolutely not to be seen in Thee. (86) For Thou art Spotless, Changeless, taking form merely for the sake of Thy *bhaktas*. Thou movest about in thy animate and inanimate world, O Thou-dear-to-my-heart, Merciful-One! (87) There is no one as compassionate as Thou, no one so pitiful. Thou indeed feelest for me tender compassion, O Thou,-Source-of-Eternal-Bliss, Ocean-of-Pity! (88) Thou art without a second, Thou art Existent-Intelligence-Joy [*Sadchidānanda*], Thou art Yearner-for-Thy-*bhaktas*, Source-of-Innate-Joy! Thou hast the reputation of being the Protector-of-Thy-*bhaktas*, O

Digambar! (89) But if Thou art in truth the Protector-of-Thy-*bhaktas*, Thou wilt to-day prove it true. Thou art in truth one who yearns over the distressed, Giver-of-Joy, O Thou my Inner-Soul, O Digambar! (90) My father, from whom I was begotten, is in another part of the country. Thou art my Father, dweller in my heart. Therefore I cry to Thee. (91) Thou art the Mother and Father of the Universe, Thou art He who cares for the Universe. Thou art the support of the Universe, The Pervader-of-the-Universe, O Soul-of-the-Universe, Lord-of-All! (92) This tiger of a Muhammadan seeks to swallow me whole. But by the Sword of Thy mercy quickly kill him, and save me, O Merciful One! (93) This ocean-of-a-Muhammadan seeks to drown me, but Thou art my Saviour, O Holder-of-the-Helm! Pull me out quickly, O Compassionate One! (94) This Death-Serpent-of-a-Muhammadan desires to bite me, and change me into one dead, but since Thou, in Thy form of Pure-Intelligence, art the Snake-Charmer, what fear have I? (95) This Muhammadan King wishes to fasten on my wrists with extreme haste manacles in the form of my conversion to Muhammadanism, but Thou, Mighty Advocate, break the hand-cuff quickly, O Brother-of-the-Distressed! (96) This king seeks to throw me into the fire of Muhammadanism, but Thou, making the Cloud-of-Compassion rain upon me, put out the fire, O Thou dark-complexioned One! (97) Who aside from Thee can protect me, a mere child? But Thou, O Protector-of-the-Distressed, Run, run to my help, O Shri Avadhuta! For what extremity art Thou waiting? (98) Whilst Thou art waiting for that extremity I am truly losing my life. So run, run quickly to my help, and ward off this evil. (99) If a mother should neglect

her child, then who would care for it? Thou art truly my Mother dear. Take me on Thy lap. (100) As the Sun goes to its setting to-night, my Brahmanhood will be lost. This Thou knowest, O Thou-who-holdest-the-Rod, O Ocean-of-Mercy, O Compassionate One! (101) The King is seeking to sink my pure pearl of Brahmanhood in a Muhammadan hole. Protect me, O Preserver-of-the-Distressed, in order to Punish-the-Wicked! (102) Ward off, ward off this unbearable calamity, O! O! Digambar! Aside from Thee, Digambar, I have no one!" (103) As he thus meditated in his heart, tears flowed from his eyes. He turned his distressed face towards the ten quarters. He could not think what more to do.

THE KING PREPARES TO MAKE DĀSOPANT A MUHAMMADAN.

(104) An hour only of the day now remained. The King could not contain himself for joy. He called the Muhammadan-ordained *Kaji*, and gave him his orders. (105) Calling together high and low, also many Brahmans, he joyfully put this question to them all. (106) "The father of the boy made an agreement of a month. The month is to-day completed. What shall we now do? (107) 'If I do not send the money within the month, you may make him a Muhammadan.' You know this is the agreement, made by his father. (108) I am not then to be blamed, if to-night I take him into our religion. Now what answer do you, men and women, all here together, give to this?" (109)

As they heard these harsh words, tears flowed from all eyes. All were choked with emotion. Words could not leave their lips.

THE BRAHMANS PRAY FOR DĀSOPANT'S DELIVERANCE.

(110) A great crowd of Brahmans was there, but no answer to the king's question escaped their lips. With drooping faces they began to cry to God for His help. (111) "O God! Thou-who-hast-a-yearning-for-Thy-*bhaktas*! O God! Thou-who-carest-for-the Brahman-caste, O God! Thou Great-Wave-of-Mercy, what a spectacle Thou art looking upon! (112) This child is the ornament of the Brahman caste. This child is possessed of noble qualities. This child is the very life of our life. Protect him, protect him! Oh Compassionate-One!"

DĀSOPANT IS LOST IN CONTEMPLATION.

(113) The child was now brought into the assembly, but he was without bodily consciousness. He was absorbed in the act of calling on God with an undivided mind. (114) With eyes closed, he was imploring his Protector. The Protector was self-existent in his own heart. (115) He saw no man, but Janārdan [God] in man. His feelings found their full joy in Janārdan, while in bodily unconsciousness. (116) Listen now with joy to the miracle which the *Sad-guru*, Shri Digambar, the Protector-of-the-Distressed, now performed.

AVADHUTA AS A MAHĀR BRINGS THE RANSOM

(117) Becoming a *Mahār* [*Paḍewār*], a staff in his hand, a blanket on his shoulder, and with cash and bills of exchange in his hand, he suddenly appeared in their midst. (118) He greeted them with "Salām! Salām!" Looking all around He saw extreme bewilderment. He was the Supreme-God directly before them, but all were dull of wit, and did not recognize Him. (119) "Take, take these bills of exchange," was without doubt the exclamation, the Protector-of-the-Distressed made, but it was not a mere cry but was the child's protection incarnate. Yet no one recognized Him. (120) So again Shri Digambar exclaimed: "See here! I, a *Mahār*, have come here. Ask me why, Sirs, and I will tell you the reason." (121) An officer then said to him: "Well, where are you from? Who are you?" He replied: "I have come from Nārāyaṇpeth. See, I have come bringing these bills of exchange."

EXPRESSIONS OF JOY AT DĀSOPANT'S DELIVERANCE.

(122) With these words in their ears the joy of all present was more than the heavens could contain. A flood of delight came pouring down the heart-streams of all. (123) Indeed, what a flood of joy broke loose! What a rainfall of delight! What a well of happiness was discovered! It was joy everywhere. (124) As when a sinking ship reaches the shore; as when a dying man obtains the drink that gives immortality [*amṛita*], there is joy, so all there present were filled with joy. (125) The total eclipse, that the Moon-faces of every one had suffered through

sorrow as the Demon Ketu, had now ended through their prayer to Avadhuta.

(126) The assembly of Brahmans now exclaimed to the child : "Blessed ! Blessed is your good *prārabdha*. He who is undivided Joy, your Family Deity, being your helper, how can there be any fear? (127) Now open your lotus-eyes. Your father has sent the money. The man (who brought it) is directly before you. Look with supreme joy ! (128) The moment the boy's ear caught this cry, he opened his eyes and looked around, and there stood before him his Family-Lord in human form. (129) Tears of love began to flow from the boy's eyes. He prostrated himself to the assembly. Because of his joy, his lips were unable to utter a word. He began to drown in the ocean of upspringing joy. (130) In describing that joy, the hungry are satisfied. How much more others ! Who can fully describe the joy he felt? (131) Just as the Moon, with its sixteen phases, arises in beauty on the night of the full-moon, so now the Moon-face of the boy shone forth. (132) His lotus-face, that had been drooping in the night of sorrow, now opened out at the rising of the Sun, Digambar. (133) The bees of Brahmans, taking their honey of joy from his lotus-face, became supremely joyful and sank in the ocean of supreme joy.

THE MUHAMMADAN KING QUESTIONS THE MAHĀR.

(134) The King now questioned the man. "Hullo ! there ! Whence are you ? Who are you ? Who sent you ?"
(135) The man replied, "I am the servant of Digambar.

Regarding me as very faithful, he placed these bills of exchange in my hand and sent me here with the whole amount.”

(136) The King exclaimed: “You are a servant with him of how long standing? Tell me also at once your name.”

(137) He replied: “My name is Dattāji. I am Digambar’s servant from seven generations. You ask about my stipend? I ask of him food only. (138) He can never do without

me a single moment. In waking hours, in deep sleep, or in dreams I am always at his side. (139) If he leaves me for a single moment, it seems to him equal to an age. I have come here, because he has sent me in behalf of this child. (140) Here, see, are bills of exchange for the balance due you. These bills are absolutely good, payable at sight, and in cash. (141) If you do not trust these bills of exchange, I have the cash with me. I will pay you absolutely in full in cash. Receive it now.” (142) Thus speaking he poured out a pile of money before him. All who saw it viewed it with wonder.

(143) The man was certainly standing there while the money was being counted. Was he a man? He was Shri Avadhuta, My Lord, Shri Digambar. (144) Blessed were those fortunate people there assembled! Blessed was that King of praiseworthy deeds! Blessed was that noble Child, this *Avatar*, descended into this world! (145) Those who wear themselves out in Yoga rites, in sacrifices, and the like, who spend a whole lifetime going on pilgrimages to sacred waters, find it very, very hard to get any revelation at all. Can they get a revelation of Him like this? (146) Blessed is my Shri Digambar. Putting aside the majesty of His Lordship, He took the form of a Mahār, [Outcaste] and ran to the help of his *bhakta*. (147) He,

to whom there is no smallness or greatness, He whom the four Vedas attempted in vain to describe, and the six Shastras also were unequal to that task, while the eighteen [*Purāṇs*] wholly failed in their attempt, (148) the majesty of whose *Māyā* is seen in Creation, Preservation and Destruction, even She [*Māyā*] cannot know His skill, such being He, Lord of Lords; (149) He to whom there is no coming or going, who fills the whole world to its absolute fulness, to call him a Mahār [outcaste] is strange indeed! (150) But He is in Mahār and King alike. He fills all animate and inanimate things, but for his *bhaktas'* sake he chooses from time to time to manifest such deeds.

THE MAHĀR SUDDENLY VANISHES FROM SIGHT.

(151) Well, after the King had counted out the money, he exclaimed, "Where is the Mahār? Give him a stamped receipt." (152) But who was the Mahār? Where was He from? Where he manifested Himself, there he vanished! But the King's heart was pierced at once. (153) He cried out, "Show me, show me that Mahār. My eyes are bursting to see him again. He seems to me to be the light of the eye! (154) Damn! damn this pile of money! Because of it, I failed to converse with Him. But I am a mass of sin, and so why should he meet with me. (155) Is He in this assembly? or casting a spell has he disappeared? Where could he have gone to, stealing away from the vision of all here? (156) I had intended to give him a rich gift, that would have overwhelmed him, and to send back this child in his company. (157) Search! Search

everywhere ! Where, where has he gone ? Bring him quickly before my sight, immediately !” (158) His officers replied, “He was standing here a moment ago, but where he has now gone, stealing away from the vision of all, we do not know.” (159) He who is unseen by Brahmadeva and the other Gods, how can He be found to the sight of human beings ? He only can have a vision of Him, who has united himself to his Good-Guru’s feet. (160) Still, because the King was good, and the people there also good, Shri Avadhuta had given a manifestation of Himself in human form. (161) Blessed is that City of Vidur, called Bedar ! Here for the protection of his *bhaktas* the Supreme Being manifested Himself. (162) So He also did to protect Dāmāji-pant, this Yearner-for-his-*bhaktas*, Shri Jagajethi, joyfully and hastily running from Pandhari. (163) The King, in the midst of the Brahman assembly, gazing again and again at the child, exclaimed with joyful emotion, (164) “Blessed is His good fortune ! Blessed is this child ! Blessed does his family appear ! God has saved him from shame !”

THE KING PREPARES TO SEND DĀSOPANT HOME.

(165) “I must send this child back to his father. He is none else than a mass of glory ! I love him greatly.” (166) All the Brahmans now said to the King : “He must have fasted, for the money you allowed him, he gave to the Brahmans and himself meditated on God. (167) That meditation was his food. That meditation was the cause of his becoming free. By that meditation pity was aroused for him in your heart.”

(168) After listening to all these remarks, the King warmly embraced the child, and said, "I will richly clothe him and send him back." (169) He then had a necklace brought, made of the nine jewels, and bracelets and other ornaments, and many rich garments, and adorned the child. (170) He had a new palanquin brought, and in his joy said, "Be seated in it, in my presence." (171) With added pleasure he continued, "You are very dear to me. Leaving your father at home, come every year to visit me." (172) Thus with sweet words, he gave joy to the lovely boy, and sent him homeward.

THE FATHER'S AND MOTHER'S DISTRESS.

(173) Now let us turn to what was happening at the home. Mother and father were night and day in distress for their son, because they had not sent the money. (174) The mother mourned, "Oh, my little babe! In not seeing you my eyes are wasting away. When will they be filled with the sight of you? Shall I ever see you again! (175) For twelve years I was not a moment without you. Who will now bring about a meeting with my child? To whom shall I go in supplication? (176) This separation—it is not separation, but wasting disease—has attacked my whole body. What physician shall I supplicate? (177) This separation, in the form of a horrible demon, has possessed me within and without. What exorciser shall I meet with who will apply the ashes that have the power to bring back my son to me? (178) For twelve years I nursed and cared for him! Was it for the sake of the King? How hard my fate! Separation from my babe! (179) It does not

seem possible that I shall have my son again! It does not seem possible that I shall greet again that image of peace! Who will bring back to my sight this very life of mine? (180) Let my life go, if need be, but let me meet again once more my Jewel-of-a-Son." Thus speaking, her eyes were filled with tears, and they streamed from her eyes. (181) Men and women of the town, and certain of her relations, gathered around her and sought to comfort her in various ways, but she was unconsolated. (182) "I am a most unfortunate one," she exclaimed. "How can I expect to possess so great a treasure? Who is it who has taken from me, a blind woman, my staff of a son? (183) What terrible sin have I committed? Have I conceived a difference between Vishnu and Shiva? Have I ever interrupted a recitation of their deeds, that I should receive this (punishment)? (184) Or have I insulted *Sādhus* or Saints? Or have I brought discord in the relationships of brotherhood or sonship, that I should have to suffer this sorrow at this time?"

THE SON'S RETURN ANNOUNCED TO HIS MOTHER

(185) While she was thus bitterly mourning and loudly wailing, some people brought the welcome news, "Your son has come. (186) He is seated in a palanquin," they said. "And is accompanied by a large crowd. He is just now in the temple, outside the city-gate. He will soon be here at his home." (187) The mother replied, "Why this jesting, when you see me in grief?" While she was saying this, that Joy of hers came and bowed before her. (188) When the mother looked up, behold it was indeed

her son, standing before her, but in her confused mind she said, "Am I awake, or is this a dream?" (189) Separation from her son had caused her to forget bodily reality, but really seeing her jewel of a son before her, she began to drown in the sea of joy.

THE FATHER'S JOY.

(190) The father now came running, and the son making him a prostrate obeisance, stood with hands palm to palm in his delight. (191) Streams of tears of love flowed from the eyes of both. He embraced his son with love, and kissed him joyfully. (192) The occasion seemed to them as when death-preventing-nectar [amṛita] is given to one about to die, or as when one about to drown is suddenly drawn out by some one. (193) The fulness of joy that the mother and father of Kṛishṇa had, when he came from Mathurā to Gokul, these two had, even more than they. (194) Both began to drown in the ocean-of-happiness. The joy of each the Heavens could not contain. They could not even contain their happiness within themselves. Their bodily organs outwardly manifested it. (195) When they both looked upward, the ten-directions seemed all joy. The sorrow of separation totally disappeared, as the father saw the moon-face of their son.

(196) Then relatives assembled, and with them many mendicants, and the father gratified them all by gifts and honors. (197) He invited learned Brahmins and gave a feast and presented gifts to the Brahmins. It seemed (to the father) as though his son was born that very day, (198)

or as if he had just escaped from the jaws of a tiger, or as if, carried off by Kāla, he had been dropped, or as if by good fortune he had drunk *amṛita*, and come back at once to life. (199) In his joy he forgot even to say to his son, "What happened to you? How did you succeed in returning." He could not think of anything to say. (200) Things continued thus for a few days. Then the father began to question his son, "Look here, my boy, how did your escape take place? Tell me. (201) Or did you come away without taking leave? If so, there will be occasion for another quarrel. Tell me all in detail, my darling. (202) The King's mind is wholly on money. Why should he let you go without the money? How did you get free? It all seems strange to me! (203) He was watching for the opportunity to make you a Muhammadan. Who had mercy on you and freed you? How did you obtain the palanquin and these other pomps? (204) What generous, benevolent person, an Ocean-of-mercy, did you meet, who paid the debt, and freed you, O my son?"

THE SON RELATES HIS ESCAPE.

(205) The son listened to the words of his father, and replied with a confused air: "Why, you sent the money, and because you did so, I have come. (206) You made the agreement that as soon as you returned home you would send the money within the month. As the month came to its end, listen to what happened. (207) On the last day, as the last hour arrived, I was taken into the assembly, where also Brahmans had been summoned, and the King then said: (208) "To-day the month is completed. Your

father has not sent the money. Tonight I shall make you [in the text, him] a Muhammadan. I am not responsible for this." (209) The Brahmans listened to this harsh declaration, and could not think what to do. They remained silent, looking at one another, and not a word escaped their lips. (210) The faces of all drooped. They were choked with emotion. Their eyes were seen to be filled with tears. They forgot their power of speech. (211) How can I describe to you my own condition? I had lost bodily consciousness in my fear of what might take place. (212) Ceasing entirely to hope that these eyes of mine would ever again behold your feet, I kept my mind on our Family Deity. (213) The Brahmans with one accord were praying to the Husband-of-Umā : 'Run, run, to our help, O Husband-of-Gauri, protect this child ! (214) This child is absolutely without a protector, but Thou art one who yearns-for-Thy-*bhaktas*, O Protector-of-the-weak ! Run, run to our help ! O Lord-of-Kailas, O Merciful-One, O Shri Shankara !' (215) As the people were thus calling for help, what should happen ! It will rejoice your soul to hear of it. (216) The Kāji was all ready in the assembly to initiate me into his sect, when most suddenly your messenger appeared. (217) He had his blanket on his shoulder. His complexion was that of a dark cloud. He looked again and again towards me, and exclaimed to the king, smiling with joy : (218) "I have come ! I have come, the very faithful servant of Digambarrāya, and therefore he has sent all the needed money by my hand. (219) I have bills of exchange with me. If you have not confidence in them, then I will pour out a pile of money before you which take and count. (220) Whatever is due you, take in full. I will give you however much money you may demand. (221) I am his

messenger, but I have uncountable money. Take this at once and let his son go." (222) As they heard these words of the messenger, their joy was more than the heavens could contain. It seemed to them as it would to a man who might obtain a lifegiving potion when at the point of death. (223) All their lotus faces, that had been drooping, now blossomed out. The messenger was, as it were, in the form of the rising sun. (224) The darkness of despair that had filled me was now dissipated by this messenger as a sun. His light spread without and within, and overflowed the ten-directions. (225) The King's officer said to him. 'Who are you? Whence have you come? He replied, 'I am from Nārāyaṇpeth; I have come with the money.' (226) Thus replying, he poured out a pile of money. All were astonished as they saw the money. (227) While the money was being counted he stood silently, looking on. When he saw the King's mind absorbed in the money, he slipped away. (228) "Search! Search for him!" cried the King, in great concern. When, after great effort, he was not found, the people said: "He was here but a moment ago." (229) In the King's heart then arose a great desire to see him again. But no one could find him; they all hung down their heads. (230) Some said, "Has he bewitched us and disappeared?" Thus the varied classes of men made their various remarks to one another. (231) I had never seen that messenger here before, but he showed by very loving gestures that he knew me. (232) While the money was being counted he was standing looking at me, and was saying, "Send him back at once." (233) He seemed infinitely dear to me, and it seemed to me as though I should give myself as an offering to him. (234) He was my very life, or my Brahmanhood itself. Therefore,

He had suddenly come. Such was my joy! (235) How can I describe to you the emotions of this joy! He was not a messenger, but Joy itself in human form, so it seemed to me. (236) The King then exclaimed, "Blessed is your father, truly blessed your family line, a noble jewel among the all truth speakers." (237) Thus with expressions of pleasure, he honoured me, gave me jewelled ornaments, and sent me on my way. (238) He had a new palanquin brought, and had me seat myself in it in his presence. He spoke most kind words to me, and sent me on my way to see you again. (239) And now, if I have your blessing, I shall be happy for ever. Your feet are Joy itself." So saying, he again bowed down to his father.

THE FATHER'S EXPRESSIONS OF THANKFULNESS.

(240) When the father heard these words of his son, his eyes were at once filled with tears of love, and to what he said to his son, hearken, ye pious folk. (241) "What money indeed could I have had! Who could have sent that messenger? I cannot understand this! From whence could the man have come? Who could he have been? I cannot understand it! (242) I was absolutely without money. Whence then could I have sent the full amount of money? I had given up all hope of you, and lived overwhelmed with anxiety. (243) But blessed is my Lord Shri Avadhuta, who is the Family-Deity of our family. It must surely be He, who came and freed you, my son! (244) There are no limits to His kindness. He is my very own,

my relation, my inner soul, Merciful-One! (245) I am merely a sinner above all sinners. There is no limit to my transgressions. But He is the Yearner-after-His-*bhaktas*, the Saviour-of-the-World, the Giver-of-Joy-to-the-World. (246) In the description of Him the *Vedas* had to be dumb, the Six *Shastras* failed in their attempt to describe Him, and the Eighteen (*purāṇs*) became dejected (over their failure also). How impossible then for others to describe Him! (247) From His lotus-feet Indra and all the other Gods as bees sip honey with delight. (248) He is a Bee-in-the-lotus-mind-of-the-Yogi, Attributeless, Changeless, Unattached, Ever-happy, Pure, Indivisible, The Universal moving-force, Indestructible. (249) For Him good deeds are done; for Him austerities are performed; for Him the Rājayogi wears himself out. Yet He is not discovered even by these. (250) Those who spend all their lives in visiting sacred waters, even they do not attain Him. How is it that He became pleased with me, a lowly man, He-who-yearns-for-the-lowly, The Merciful One. (251) The Wish-granting-tree-for-the-desires-of-the-*bhaktas*, Perfect-protector, Satisfier-of-Desires, He, Who-delights-the-Yogi's-heart, He-who-gives-rest-to-all-mankind! (252) Because I, His slave, fell into distress, He quickly ran to my aid. Such is the Yearner-for-His-*bhaktas*, the Lord-of-the-Earth. What can I do to repay Him? (253) The infant does not serve its mother, but still she has tender love for it. So my Lord came quickly to my aid. (254) I knew not how to worship Him, I knew not how to sing His praises, I knew not at all how to call Him to my aid. (255) I am the lowest of the low, the greatest sinner of all sinners. I cannot understand how, ignoring my transgressions, He should have had mercy upon

me. (256) He whom hundreds of thousands of *bhaktas* ever keep in the depths of their hearts, He is not seen even by them. How then has He revealed Himself in behalf of one so lowly? (257) He who should be worshipped by the sixteen modes of worship, He who should be seated in the temple of the heart, He is my Lord, Digambar, the Protector-of-the-lowly, Merciful-One! (258) Thou didst forget altogether the dignity of Thy Sovereignty and becamest a Mahār [outcaste], and truly didst deliver Thy slave! (259) O, my Digambar, Saviour-of-the-Needy, O my Digambar, Compassionate-One! O my Digambar, Remover-of-Sin, Ocean-of-Happiness, Dark-complexioned One! (260) O my Digambar, King-of-the-Yogis, Giver-of-Blessing-to-Atri. Thou didst leap down of Thine own free choice to help the cause of one who was Thine. O Dattātreyā! Store-house-of-Mercy! (261) Extinguisher-of-the-fire-of-Destruction, Loved-by-Yogis, Willing-Nourisher-of-the-Universe, King-of-Accomplishers, Center-of-life, Easy-of-Approach-by-Thy-Own! O Ocean-of-Pity, why didst Thou become (for me) [a Mahār]? (262) Ocean-of-Knowledge, Without-beginning-or-end, Nourisher-of-the-Universe, Avadhuta, Free-from-Māyā-yet-associated-with-Māyā, Ruler-of-Māyā, Primal-Guru! (263) Thou art truly in the form of Shiva, God-of-Gods, Yearner-after-the-lowly, Digambara, Sovereign-of-the-World! (264) Dark-as-a-dark-cloud, Lotus-eyed, Remover-of-the-evil-of-the-Kaliyuga, Treasure-house-of-Mercy, Outside-of-cause-and-effect, Without-qualities, Spotless, Unassociated. (265) How is it that for my need Thou becamest a Mahār [Outcaste], O Shri Digambar! For me, who am a transgressor! This transgression is great. O, forgive me, Ocean-of-Mercy!"

(266) As he thus cried out aloud, love-tears streamed from his eyes. His eight feelings flooded him within and without; he trembled and perspired. (267) He lost all bodily consciousness. "What is this I am speaking to my son?" All thought of self absolutely vanished, and he was lost in happiness. (268) Then after a moment he said to his son in his joy, "Blessed, blessed are you, chief of true *bhaktas*; The Brother-of-the-Needy has visited you. (269) I was indeed cruel and harsh. I, seduced by the love of my life, left you, my boy, in the care of that cruel one, and returned home. (270) What sort of mother and father are we? What kind of protectors are we! All this seems untrue. Your true Father is our Family-Lord. (271) He, the-Mother-and-Father-of-the-universe, He is the Helper-of-His-*bhaktas*, the Protector-of-His *bhaktas*, the-Yearner-for-His *bhaktas*, Giver-of-Joy-to-His-*bhaktas*, Deliverer-from-fear, Enemy-of-this-wordly-existence. (272) He it was who became a Mahār, and rushed to your aid as your Protector. There is no limit to your good fortune. You have seen Him in human form! (273) One must also declare the King blessed. One must declare that country blessed, and blessed are its people, for they actually saw Him in human form! (274) He whom Brahmā and other Gods find difficult of approach, how came He to be easy of approach to you? He, the Helper-of-His-*bhaktas*, Lover-of-His-*bhaktas*! Wonderful indeed are the deeds of the Lord! (275) I am one without good fortune, I am simply filthy. How could I expect a sight of my Lord? (276) But blessed are you, Chief-Crown-Jewel-of-the-King-of-*bhaktas*! Blessed are you in the Three-Worlds!

Therefore, you easily met Him, Who holds-the-rod-in-his-hand. (277) Through you we have become blessed. Your *prārabdha* is not a common one. Through you we shall be fully honored in the world."

DĀSOPANT CONSECRATES HIMSELF TO AVADHUTA.

(278) Hearing His Father thus speaking, the boy thought to himself, "The Son-of-Atri must have revealed Himself, for my lowly self, this Yearner-after-the-lowly, this Merciful-One! (279) I had thought that my mother and father had, feeling anxious for me, sent their messenger to free me, their son! (280) But I was evidently freed by that messenger. I see now that all these (worldly things) are of no meaning to me. (281) Those who gave this body of mine birth bore heavy anxieties for me. Under their bringing up this body has gradually grown. (282) But to let this influence me seems to me infinite foolishness. Rather should I look to Him who freed me. (283) It is He who is my Mother and Father; He who is my Sister and Brother; He my Protector. It is to Him that I must look for everything. (284) He, whom I had not meditated upon, nor sung His praises; He whose form I had not brought to mind, yet who felt concern for me, to that Lord I must look without delay. (285) He who by that act of His preserved my Brahmanhood, He in truth is my *Svami*. To live without Him is to waste my life! (286) This body of mine is sixteen years old, but during that time I have not seen the Lord-of-the-World, my Helper, Sovereign-King. (287) To forsake Him

and live a worldly existence ; can it bring happiness? That *Svami* is my helper. Is it a laudable thing to live without him? (288) If I continue to live with my parents, how may I expect happiness? My life will be spent quickly, and I shall not have accomplished that which should be accomplished in a human life. (289) Only after thousand of rebirths I have gradually come to possess this human body. Therefore one must make an effort to obtain the true accomplishment. (290) Without the possession of a human body, how can one have a manifestation of Shri Datta? To see Shri Datta, this human body seems to me necessary. (291) If one is born into a body other than human, there will be no knowledge of what one's body is. Then how can such a one acquire the supreme spiritual-riches? (292) The substance of those supreme-spiritual-riches is this ; as also the inner meaning of all the Vedas, namely, the possession of Shri Digambara. I must use the right means to obtain it! (293) To remain here at home, and try to acquire Him will never be possible. Home and wife are but forms of sorrow. (294) In association with them comes desire and anger and an increase of the idea of Great-Difference. How then would I acquire *Sacchidananda*, [Existent-Intelligence-Joy], my *Svami* Digambar? (295) In association with those here the troubles of my worldly existence will certainly increase, and I shall continually have to feel concern about happiness and pain. (296) This Worldly-existence is the jaw-of-death itself. Many have fallen into it. Even Brahmadeva and the other Gods know not its end, and the state of those who fell into it. (297) Whence have I come. Whither am I going? Who am I? What is my true abode? How can wife and child and all else be completely ours?

(298) These form our snares. Association with them is our snare, hard to avoid. Then we easily lose our freedom. (299) Accursed be association with them. Accursed be all bodily seductions. In association with them I shall never find rest. (300) Association with them is even worse than would be the state of a poor wretch who sought to make his bed on living coals! (301) If I say, they are my own mother and father, and therefore I should now care for them, I have to ask when their mothers and fathers passed into the next world who cared for them? (302) Janardan [God] fills this whole world. He is also even in a child. Who then is anyone's cherisher? Who then is anyone's supporter? (303) Whatever being comes to birth, it happens to him according to his *Karma*. He cannot find liberation until he reaps the result (of *Karma*). Such is the flow of birth and death. (304) Here is the fire (of *samsār*) plainly before one. Why should a seeing man leap into it? If it is destroyed, what happiness would he lack? (305) The door to the acquisition of happiness is this birth into a human body. Why should one reject this happiness and continually concern oneself with bodily and household affairs? (306) No! No longer let this be my concern. Oh, when shall I attain Shri Avadhuta! I must devote myself now to the certain attaining of Him. (307) I must devise at once whatever means may bring about my meeting with Digambara, and the laying of my forehead at his feet."

(308) After thinking thus, what did Dāsopant do? He who had descended to this earth as an *avatar*, chief among those to take human form? He said to himself, (309) "If I inform my mother and father of this, and they

refuse consent, and I remain with them, how will it be possible for me to meet Avadhuta?" (310) So what did this jewel-among-*bhaktas* plan and carry out? May you saints, and good people, be gracious to me, a lowly man and listen.

DĀSOPANT SECRETLY LEAVES FOR AVADHUTA'S SHRINE.

(311) He had heard the story that had come down from mouth to mouth, from father to son, that at Mātāpur in the Sahyādrī mountains Shri Digambara dwelt. (312) He said to himself, "Unless I go there I shall not meet with the Son-of-Atri, [Digambar]. I will go at once without letting anyone know of it." (313) Thus determining, and fixing his thought on the feet of Digambar, this chief-jewel-among-*bhaktas*, Dāsopant Mahārāj, started on his way.

(314) Leaving his home, and proceeding on his way, it seemed to him that Datta filled every step of the way. Datta filled all the ten directions. He saw Datta in all things animate and inanimate. (315) And as his feelings revelled at the feet of Datta, he saw Datta only both within and without his heart. He lost all consciousness of who he was, and where he was going. (316) Becoming thus one with Datta, he went joyously along. Who can adequately describe the good fortune of him on whom the-son-of-Anasuya [Digambara] shows his favor! (317) Whenever he came to a stopping place there Dattatreya was, and gladly supplied all his wants. (318) As he (Dasopant) thought of Him (Dattatreya) Digambar manifested himself

in his lustrous form, for He was Sadchidānanda, Lord-of-the-Earth, The Soul-of-the-Earth, Digambar. (319) He who has the help of *Prārabdha*, has no fear of adversity or death, for wherever he is, there the Laxmi of success stands ready to serve him. (320) Blessed, blessed is Mahārāj Dāsopant! Blessed blessed is his extraordinary renown, for whom Shri Avadhuta, voluntarily revealed Himself in human form. (321) Blessed is his renunciation of wordly things! Blessed is his state of *vairāgya*! Although possessed with wealth, abundant and propitious, his heart found no enjoyment in sensual things. (322) Although at his home there was wealth enough to keep an elephant at his door, and a beautiful wife, possessed with every noble quality, yet having all this wealth, his feelings were not in the least ensnared by it. (323) He, to whom the objects of sense seem like poison, how would such an one become ensnared by them? Especially as he was an *avatar* in human form, descended for the salvation of the world. (324) As in the story of old, told in our books, Dhruva started searching for Shri Hari, so Dāsopant started on his journey, for the purpose of meeting Avadhuta.

THE PARENTS OVERCOME BY THEIR SON'S DISAPPEARANCE.

(325) When Dāsopant left the home, no one happened to see him, possessed of mighty power as he was. The eyes of all were bewitched, and so no one interfered with him. (326) The day after he left, the father and mother in great anxiety, began searching for him and day and night were deeply concerned for their son. (327) Messengers rushed hither, and thither, but he was seen by none. Although some

passed near him, yet he escaped the notice of all. (328) If my good listeners should ask me, why he was not seen by any, the answer is that as he went along, he had become Avadhuta Himself, how then could human beings recognize him?

(329) To the father and mother, anxious for their son, the people all said, "Why do you sorrow for him? You will meet him easily sometimes. (330) Kalikāla has no terror for him. In the past, present or future he has no cause for fear. Why are you anxious about him who is under the protection of the King-of-the-Yogis. (331) It is Shri Digambar who is protecting him, for whom He became a Mahār, and giving the Muhammadan king unlimited money, delivered the boy and brought him back. (332) Thus assured in many ways, the parents were comforted in heart and their minds arrived at this positive belief, "Sometime we shall meet again our darling."

DĀSOPANT MEETS KRISHṆĀJIPANT AT HILĀLPUR.

(333) Turning now to Dāsopant Mahārāj, He who for the sake of *bhaktas* had become an *avatār*, journeying along arrived at Hilālpur. (334) It was a village in the Bedar subhā, and the Chitgopā *paraḡaṇa*. Because the best of the true-*bhaktas* was living there, Dāsopant was glad to arrive there. (335) The clerk [kulkarṇi] of Hilālpur and Dokolgi was a *yogi* and a *bhakta*. That is why Dāsopant came at once to where he was. His name was Krishṇājipant. (336) Having selected a shady place, he was seated under a Sareti tree, at the side of his field. And

here arrived Dāsopant *Svāmi*, chief-of-*gurus*, tender as a mother and great. (337) I know not in what special way this man had in his former succession of births worshipped Shri Hari, or the various ways in which he had shown reverence to his *guru*. But it was because of that that Dasopant came there. (338) As the man looked at Dāsopant *Svāmi* he lost all consciousness of body. He saw directly before him the very form of Avadhuta. (339) He embraced his lotus feet, gazing again and again into his face. In the meanwhile saying to himself, “Has Avadhuta indeed manifested Himself to me?” (340) And as he looked at him, joy welled up in his heart. The whole universe seemed overflowing with supreme happiness. “Can this be the Supreme Brahma Itself, Intelligence having taken human form? (341) He seems to me to be really God. Although he has bodily parts, he is without parts. How wonderful that He should reveal Himself to my lowly person, He the Brother-of-the-Needy, Merciful One. (342) In seeing Him I gain my heart’s desires. In seeing Him I lose my sorrows. At the sight of Him my heart is filled with joy. Why this should happen to me I do not understand.” (343) Thus bringing joy to his heart, he again placed his head at Dāsopant’s feet, and in a tender voice this *bhakta* made his supplication to the *Svāmi*.

KRISHNĀJIPANT INVITES DĀSOPANT TO HIS HOME.

(344) “*Sadguru Mahārāj*, Tender-to-the-needy, Saviour-of-the-lowly, I am the lowest among the low. By this sight of you I am happily blessed. (345) Where have

you come from? From here where are you going? Please inform me, Compassionate-One, Merciful one. (346) But now kindly come to my home, and render it holy, O Giver-of-blessing! In making my refuge at your feet, I shall escape the succession of births and deaths. (347) I am in a great fever from the three forms of affliction. I have seen no way for rest. But now as my Fortune rises, I see the way. It is the lotus feet of you, my Lord and King. (348) Place now your hand upon my head. You are no other than the Protector-of-*bhaktas*, tender-in-love-of-*bhaktas*, the refuge-of-*bhaktas*. O Ocean-of-Joy, take away from me the fear of this worldly-existence. (349) I am drifting away on the ocean of this worldly-existence! Grasp me by your hand and draw me out. Who, aside from you, O Protector-of-the-lowly, can save me? (350) You alone are my *sadguru*, You alone are the *guru* of my family line. Who, aside from you, O Shri Digambar, can enable me to become one who has accomplished his highest aim? (351) You alone are for me the guru-of-the-world. You alone are the *guru*-of-my-family line. Who aside from you, O Shri Digambar, can enable me to become one who has accomplished his highest aim?

DĀSOPANT CONTINUES HIS JOURNEY.

(352) To the request of this good *bhakta* Dāsopant Mahārāj replied as follows. “Your wish will be realized in the future. Be most sure of this. (353) I am now going on for a special purpose. When that purpose is completed I shall naturally return, and Digambar will fulfil the wish of your heart. (354) Thus replying to him, Dasopant, started on his way, full of happiness. He soon arrived

at the well known town of Prempur, considered as the Benares of the South. (355) He started at once for the temple, with the dust of the road still upon him, and then went for his bath to the Laxmi pool. Having finished that rite, he performed the other prescribed acts of worship. (356) After worshipping Mulalinga, and worshipping Ghritamari, he then went to the temple to worship the image of Prem.

DĀSOPANT'S PRAYER TO THE PREMA IMAGE.

(357) After performing the *madhuparka* offerings, he worshipped, with his lotus hands palm to palm. And out of the fulness of his joyous heart he thus addressed the God.

(358) "Victory, Victory to Thee O King-Mārtaṇḍa, Tender-in-Thy-love-to-Thy-*bhaktas*, Home-of-Joy, Infinite indeed is Thy Māyā, unapproachable by even Brahmadeva and other Gods. (359) Thy deeds are unapproachable and inapprehensible, O Advocate-of-Thy-*bhaktas*, Shri Mairāṇa, Compassionate-One, Mighty-Wave-of-Mercy, Husband-of-Mhālasā, Ocean-of-Pity. (360) Taking the side of those belonging to Thee, Thou destroyest the pride of I (as thou didst the demon Malla). Thou destroyest hypocrisy, (as thou didst the demon Maṇi) and makest Thy *bhaktas* happy. (361) Vyāsa and others praise Thee as the Lord of Premapur. Thou art he whom Brahmadeva and other Gods contemplate, O Malhāri [Khaṇḍobā]. (362) Overcoming the waves of passion through enlightenment, do Thou, O My-inner-soul, Merciful One, remain in my heart together with Thy wife Mhālsā, Peace. (363) I will apply the treasure-of-knowledge (as termeric powder) to my

forehead. I will lift up the tray (in the form of) my three-fold body, and will freely dance to the continuous sound of the loud music as token of my love to Thee. (364) Gladly will I perform the nine forms of worship, and place around my neck the garland of *cowrie* shells. Give me this promise that I shall remain at Thy lotus feet. (365) If Thou becomest the giver of this promise, how shall I any longer be troubled by Differences and No-Differences? Give me, O Digambar, to be *Sadchidānanda*, in whom is no Difference." (366) Thus offering flowers of praise, tears of love flowed from his eyes. Immediately Dāsopant received the *prasād* (termeric) from the God. (367) Having rubbed this precious gift over his body, he hastened on his way. Bringing salvation to men as he went along, he arrived at Nandigrāma.

DĀSOPANT'S METHOD OF LIFE AT NANDIGRĀMA.

(368) This town is also called Nānded, where the river Gautami flows continually. Finding this sacred place a delightful one, Dāsopant *svāmi* stopped there. (369) After his daily bath in the river he completed his austere devotions on the sand of the river. Then when it pleased others to give him to eat, he ate happily. (370) His rule was to ask no one for food. And moreover he was not conscious of whether he received food or whether he fasted. (371) He, whose heart finds its joy in God [Avadhuta], how could consciousness of body be possible? And he who has no consciousness of possessing a body, what can hunger or thirst be to him? (372) Hunger and thirst are natural laws of living beings. Yes, but the Witnesser-of-living-beings, the

Supreme-Being, the Wishtree-for-the-desires-of-*bhaktas*, was this Dāsopant *Svāmi* himself, Mighty One. (373) His food and drink was the contemplation of the image of Avadhuta. In drinking the nectar of that contemplation of the image of avadhuta his heart had full satisfaction. (374) He whose contemplation continued the same in the three mental states [waking, dreaming, sound sleep], and who never ceased for a moment his contemplation, the light of his moon-face appeared glorious to all.

PEOPLE WONDER AT DĀSOPANT'S APPEARANCE.

(375) As the men and women of the town watched this noble child-yogi, they said to one another, "What an *avatār* in human form he is! And to think that he has appeared here! (376) As one looks at his moon-face, one's *chakor*-eyes [A bird that lives on moonbeams] cannot be sufficiently satisfied. Blessed indeed is his mother, that she should have borne so beautiful a child!" (377) Others exclaimed, "Blessed indeed is that beautiful wife! We wonder what special prayer she made to Shri Hari. It was certainly by it that she became His wife." (378) One said, "He is a *Yogabhrashta*." Another said, "He is a person of noble birth." A third remarked, "His extraordinary austerities are being seen now." (379) Another questioned, "Think you that he has a father and mother? If he has, one would think that they would have hastened here in search of their son."

THE PEOPLE QUESTION DĀSOPANT.

(380) Some put the question directly to him. "In what part of the country is your father?" He replied, "Avadhuta is my mother and my father in every place. (381) He is my dear Father and my Mother. He it is who protects me. He it is who watches over me all the time. I have no one but Him." (382) As they listened to his reply, they all nodded their heads in pleasure, and remarked, "This is not a child. Shiva has manifested Himself in human form. (383) From now on the whole world will be saved through him. He appears a beautiful human being, but he is not a human being. (384) For, as his story falls on one's ears there arises in one's heart the desire to discard all worldly things. He is an Ocean-of-*vairāgya*, a Mine-of-the-precious-stones-of-intelligence." Thus spoke the people to one another, the aged to the aged.

DĀSOPANT GOES TO MĀTĀPUR

(385) Dāsopant now thought to himself, "I must do what will quickly bring about my meeting with my *Sadguru svāmi*. (386) So I will go to Mātāpur, for Shri Digambar is there; He who is The-Advocate-of-the-bhaktas, the Saviour-of-the-lowly, the Wish-tree-for-the-desires-of-the-Needy. (387) If I do not first go to Mātāpur, how may I expect to meet The-Lord-of-the-Yogis. That is His place of rest. And His image there produces peace. (388) If I do not gain that fourth state [absorption into Brahman], how shall I attain His essential form? And Mātāpur, is the original place for gaining this fourth state."

(389) With this thought in mind Dāsopant started on his way, to whom Avadhuta was the loving friend in need. (390) Blessed is this Mahārāj, this Great (Dāsopant) whose name if any take, they can all easily realize their highest end. He descended to save the world. (391) When he passed to the other side of the Gangā [Godāvari river] the whole animate and inanimate creation seemed to be Shri Digambar. He seemed to himself to be Digambar. (392) Losing consciousness of who he was, or where he was going, he continued however to walk along. (393) He whose intellectual self was Datta Himself; He who was contemplating the Lord-of-yogis, he who became Datta, walked along.

DĀSOPANT ARRIVES AT MĀTĀPUR.

(394) He arrived first at the town of Mātāpur, truly the original seat (of manifestation) where dwells The-Lord-of-the-yogis because here He manifested himself. (395) He climbed up to the top of the mountain and entered into the temple, and seeing with feelings of love the image of Tripurasundari, worshipped Her with the sixteen-fold rites. (396) After having worshipped Her, the Mother-of-the-World, with these sixteen-fold rites, he stood reverently before Her with his lotus-hands, palm to palm, praising Her out of the fulness of his heart.

(397) "Victory, Victory to Thee, Mother-of-the-World [Jagadambā], Whose-form-is-that-of-Om, *Sadchidānanda*, Giver-of-Blessings, Creator-of-blessings, Primal-Bhavāni, Giver-of-Mercy. I bow to Thee. (398) I bow to Thee, Ambā, with Eyes-like-lotus-leaves, I bow to Thee,

Ambā, The-cream-of-the-whole-Vedas, I bow to Thee, Ambā, Primal female, Merciful-One, Compassionate One. (399) O Ambā, Brahmadeva and other Gods, becoming like bumblebees serve at Thy lotus-feet, desiring to suck the honey, which is in the form of universal mercy. (400) It is difficult even for them to attain Thee, and here am I one dull of understanding. If, therefore, Thou doest manifest Thyself to me, it will indeed be a wonderful thing in this world. (401) These wonderful acts of thine are infinite, unapproachable, inapprehensible by all the *Vedas* and *Shāstras*. If Thou wilt take me as Thy child on Thy lap, it will indeed be a wonderful thing in this world. (402) Even the great can never take their seat on the royal throne, but the king's son can use it whenever he wishes. (403) Now Thou art Divine-queen, Mother-of-the-World, Goddess-of-the-World, and I truly am but Thy child. Give me Thy glorious favour. (404) Favour this lowly child of thine, and help me to meet Shri Digambar, for aside from Thee, O Ambā, there is no door to the attaining of Digambar." (405) Thus as these handfuls of word-flowers were placed at the Goddess' lotus feet, he was unable to satisfy his desire for the continual beholding of Her glorious feet. (406) But as Dasopant's thought centered on the feet of the Goddess, he received Her return-favour [*prasād*]. With that *prasād* came the welling up of joy, and the easy attainment of Shri Digambara.

DĀSOPANT VISITS THE SHRINE OF ANUSUYĀ

(407) After receiving Ambā's blessing, Dāsopant remained there for five nights. You ask, what he then did, this Mahārāj, this full human-*avatār*, this Great One?

(408) He started on his way from there and began climbing to the summit of the Sahyādrī range of mountains. That was the rest-home of Yogeshvar, where everything was joyous. (409) Having received Ambā's blessing, it occurred to Dāsopant's mind that he would first visit the shrine of Anusuyā on his way and then continue his ascent of the Sahyādrī mountain. (410) With this purpose in mind, that jewel of a *bhakta*, prepared then to make this visit to Anusuyā. (411) He said to himself, "Anusuyā stands for knowledge glorified. She stands first among dutiful wives. Through Her womb my Lord [Digambar] Statue-of joy, became an *avatār*. (412) As Dattatreya, with a three-face form, He descended through her womb. Blessed is this first of mothers, renowned in the *Vedas* and *Purāṇs*! (413) Blessed is this mother, Anusuyā, chief among dutiful wives, to see whose goodness Brahmadeva and the other Gods came, assuming human form.

THE PURĀNIC STORY OF ANUSUYĀ

(414) The story of Anusuyā is told in a Purāṇa. Listeners to the reading of the Purāṇs have heard the story. There is certainly no necessity for my relating it here. (415) It is foolishness for me to relate to you the stories of the *Vedas* and *Shāstras*, since you know the inner contents of them. (416) There is no lack of food in a rich man's house. Still when he is invited to dine by some poor person, he, as being friendly to the poor, gratifies the kindly wish. (417) So, you listeners, are kindness itself, while I am dull of intellect and weak. But receiving strength from your favour. I desire to relate the story of Anusuyā.

(418) Anusuyā was simply a mine of knowledge. Her heart found its enjoyment at her husband's feet. Her husband, praised in *Shastras* and *Purāṇas*, was the renowned *rishi*, Atri. (419) She had no other divinity aside from her husband. She regarded her husband as the supreme Brahma Itself. She was as absorbed in the service of her husband as an avaricious man is in his acquired wealth. (420) Her husband alone was her wealth. Her husband was the very life of her life. She never allowed a moment to pass without some service to her husband. (421) She jumped at every opportunity of serving her husband. She took no pleasure in anything but in her husband's service. She would hasten to his service, leaving every other object of interest. (422) She considered his service as the fulfilment of her ambitions. In his service she saw the attainment of the supreme-spiritual-riches. Such being the teaching of the *Vedas*, she followed it. (423) She was thinking of her husband during all the three states of her time [waking, dreaming, and sound sleep]. All her joy she sought at her husband's feet. She had no other occupation, but the service of her husband. (424) Wherever her husband's feet made footprints, there she wished she was the earth. She who had in her heart such wishes, she indeed is a blessed woman in the three-worlds. (425) Whatever her husband wanted, she jumped to supply it. If he was in any distress, she was ready to give her own life to ward it off. (426) She considered her husband as her *sadguru*. She was ever ready to obey his wishes. Her joy was in following the desires of her lord. (427) The woman who conducts all her devotions according to the wish of her lord, she is blessed in the whole of the three-worlds. In remembering her people are saved. (428)

The ethical teaching of the *Vedas* is that a son should worship his mother and father, a woman should worship her husband, and a householder should worship his guests. (429) Anusuyā's ears having taken in the teaching of the *Vedas*, the renown of her devotion to her husband's feet filled the three-worlds, and Brahmadeva and the other Gods sang her praises. (430) The service of her husband was her religious rites [*tapa*] which she carried on in that one form. Her abundant love was ever new, and her joy was ever increasing.

(431) Seeing her *tapa* [acts of devotion to her husband] the gods had a desire to see her. And pointing to her with the fore finger praised her, "Blessed is this devoted wife," they exclaimed. (432) Now it happened that the great, learned, and glorious divine *rishi*, by name of Nārād Muni, who wanders over the three-worlds, (433) with a *vinā* in his hand, and his lips repeating with loud shouting the name of Nārāyaṇa, Hari, seeing Anusuyā's extreme devotion, arrived on this world. (434) And as he saw her devotion to her husband, he was filled with intense love for her. With feelings of reverence he praised her, paid her homage with joyful emotions, and then started on his way to Heaven [Satyaloka]. (435) In this Heaven [satyaloka] the *Muni* described to Sāvitri the reputation of Anusuyā. "One should call her blessed", he said, "chief among dutiful wives. (436) In all the three-worlds I see no one equal to her. You are the queen wife of Brahmādeva, but I cannot say that you are equal to her." (437) Thus talked to by the Muni, Sāvitri, felt ashamed, and complained of it to her husband. (438) In the same way both in Vaikuntha (Heaven of Viṣṇu) and in Kailās [Heaven of Shiva] the *Muni* told

the same thing to Ramā and Umā. They also felt ashamed, and complained to Viṣṇu and Shiva.

(439) Seeing what results Anusuyā's acts of service were bringing forth, what did Brahmā, Viṣṇu and Shiva do? (440) but take the guise of guests, and the three arrived at the *āshram* of Atri. The Muni was away, performing his austerities. Anusuyā had remained at home. (441) How extraordinary was this woman, Anusuyā, that Viṣṇu, Shiva, and Brahmā should come to visit her, to satisfy their hearts by the sight of her devotion to her husband, and to give her a blessing in person. (442) The three took the form of Brahmans, and entered the *āshram*, saying as they entered, "We are guests, who come to be dined." (443) As soon as these words fell on her ears, Anusuyā came out of the house, and graciously paying them homage, said to them very joyfully, (444) "Come into the house. The lord of the house has gone to perform his austerities. You are indeed Supreme Gods. May I have your favor. (445) By the time I finish the preparation of the meal, my lord will certainly have returned. Seat yourselves for a little while, while you wait." (446) The three had however, really come to test her, to see what was the strength of her devotion to her husband. That is why they had come, and so they said to her, (447) "We are altogether overcome with hunger. We are almost dying. So give us to eat at once, and satisfy our need. (448) A guest is Viṣṇu himself. A guest is Shiva, A guest is Brahmadeva. This is the well known teaching of the *Vedas* and *shastras*. (449) Your Lord knows by heart the whole of the *Vedas* and *Shastras*. You also are acquainted with them, and we would not suffer the making of any delay.

(450) If you give us food, your lord will be very pleased. Raise therefore no question, and quickly give us to eat.”

(451) Listening to their words, and bringing to mind the feet of her husband, she prepared well seasoned food, and said to them, (452) “I have no question, but that you are Brahmā, Viṣṇu and Shiva. Arise and eat. The food is now ready.” (453) Thus addressing them, she first brought water for their bath, and as they finished she provided the beautiful silk garments [*pitāmbar*] for them to put on. (454) She then brought and gave them the fragrant paste, flowers and other things they needed. Joyful in heart, she placed the jewelled plates before them. (455) Remembering her lord’s feet, she produced the well seasoned food. Seeing it, the three said to her. (456) “We are not like other Brahmans. We have a very strict rule. Unless it is observed, we shall eat none of this food. (457) You are chief among dutiful wives. Your renown has reached throughout the three-worlds. Listen to what we say, and do accordingly.” (458) She replied, “Your wish is my authority. I will truly do all you ask me. Whatever satisfies you, will be a pleasure to Viṣṇu and Shiva.” (459) Hearing her gentle reply, Viṣṇu, Shiva and Brahmadeva were pleased, and said to her “Serve us unclad. (460) If you have the worshipful spirit towards guests, you must serve us with this well seasoned food, entirely unclad. Only then will we eat at your house.” (461) As she heard these words, her mind was thrown into utter confusion. She said to herself, “Let me die! This is too terrible! (462) If I do not listen to their request, these Brahmans will turn away. And these are not Brahmans. They are Brahmā, Viṣṇu and Shiva.” Thus she thought to herself. (463) Then standing for a moment perplexed, and thinking of her

lord in her heart, she cried out "O Protector-of-the-lowly, save me from this shame! O Beloved-of-my-Heart. (464) All my life, aside from you, every man was to me like a father. If this feeling of mine is indeed true, you will protect me from this shame. (465) If my trust is truly in your feet, you will at this time save me from this shame, O Lord-of-my-life, O Merciful one. (466) You are my dearest and nearest. You are my family divinity. Aside from you I have no divinity. So rush to my help at this time. (467) The dust of the feet of dutiful wives, that is the kunku that I use to mark my forehead. If this is so, then save me now from this shame." (468) Thus thinking of Mahārāj Atri, she took in her hand his water jar, and sprinkled the three guests. They turned into infants. (469) Seeing these infants with her lotus eyes, she was overcome and sank in an ocean of happiness; again and again she gazed at their infant faces, and kissed them in her joy. (470) She said to herself, "These three infants are like three suns at their rising. As one sees their light, sun and moon are like fire-flies. (471) Before their light what is that of the poor moon! How great is my good fortune! I wonder why it has arisen! (472) During all my life I have not seen the treasure of a son of my own. Now how shall I make the wave offering over these babes?" (473) Saying to herself, "My desire is being fulfilled" she closely hugged the babes. This was a blessing difficult to obtain even by those who perform the *agnishthoma* and other sacrifices. (474) They, by whose power took place the acts of creation, and at whose remembrance the evils of the Kalikāla flee away, becoming babes, played before the sight of Anusuyā. (475) Blessed is the good fortune of Anusuyā, that the three gods, Brahmā and the others should be-

come babes, and joyfully play before their mother. (476) As she hugged the babes, a great joy filled the universe. Waves of joy overflowed the mother. (477) As she again and again looked at the babes, her feelings were overcome with joy. How can one sufficiently sing her praises! Praiseworthiness is deserved by her alone. (478) But still thinking of her lord, she took up the three babes, and joyfully placed them in a cradle. (479) The cradle was the eight-emotions (of her heart). Over them shone the beautiful moonlight of love. The mattress was Peace. The bottom of the cradle was soft. (480) Putting these child avatars to sleep in such a cradle, she again and again sang to them her cradle songs.

ANUSUYĀ'S CRADLE SONG.

1. Chorus.

"My Babes, *jo, jo, jo*, good and beautiful, Brahmā, Viṣṇu and Shiva.

You are a cloud of mercy. Hearing of your compassion, you have given to me, a childless woman, the gift of three sons, through your kindness. Chorus.

2. That I see these babes is simply the fruit of my frequent bowing at the lotus feet of my kindly Atri.

3. These jewels of infants seem perfect in the six *guṇas*, eyes of my eyes, and my inner light.

4. Your kindness is infinite, I cannot return your goodness, O Giver. The dust of your feet brings blessing. Victory, Victory, O, Digambar."

(481) Singing this cradle song, she made them happy, singing Victory, Victory. And as her emotions went towards them, she began to sway back and forth in the excess of her joy. (482) The eight-emotions crowded upon her, as she shook and perspired in her emotion. How can one sufficiently sing her praise, that Vishṇu and Shiva should play before her? (483) Blessed be Brahmadeva, who put aside his greatness, became an *avatār* for the sake of his *bhaktas*, that He might give them their heart's desires. (484) Be they women, Vaisyas, or Shudras or Brahmans, who are at the head of these, if any one among these comes to Raghavendra for help, He manifests Himself for their aid. (485) The advocate-of-his-*bhaktas*, is the title tightly fastened to his feet. It requires only to come to Him for help and the Merciful One gives a place of joy. (486) Anusuyā's *tapā* in the form of devotion to her husband, becoming known everywhere, the Supreme Gods, spirits in human form, Vishṇu and Shiva, manifested themselves. (487) Blessed is this chief jewel of a dutiful wife. Blessed is the earth she trod. Where such a faithful wife lives, blessed, blessed is that place. (488) The very heavens could not contain the glory of the home, where Vishnu and Shiva manifested themselves. For her these *avātars* came down to the earth, caring nothing for the effort. (489) As these babes filled her eyes, this dutiful wife lost bodily consciousness. With the light shining within and without her, how could she have any consciousness of body? (490) Anusuyā easily had such a sight of God as they do not have who depend on austere austerities, or the eight-forms-of *yoga*.

(491) When Brahmā and the other Gods saw her intense feelings and manifested themselves as infants, then what did Indra and other Gods do? (492) "How are the acts of creation and the like to go on properly?" They said, "How are we to plan for it? We do not know how to plan." (493) The god Indra said to them all, "Not realizing the glory of devotion to a husband, I conceived a desire for Ahilyā, and as a consequence my whole body became covered with eyes. (494) And how many there are, who, not recognizing the value of such devoted wives, have fallen. (495) How many indeed! Simantini, worshipped a married couple, giving them garments and ornaments as though they were Shiva and his wife. The Brahman lad who, in jest, had come, pretending to be a wife, became a woman. (496) For this reason even the Vedas and other Shastras cannot sufficiently praise fidelity to a husband. For, bound by promises to Savitri, Ramā and Umā, the three gods (their husbands) became infants. (497) Recognizing the lotus heart of a devoted wife, lovable, and in full bloom, the three have become babes and are sucking the honey of love. (498) The bumble bee bores into the hardest wood, but it will not in the least injure the lotus flower, so these three, Brahmā, Vishṇu and Shiva are caught in the love lotus of a devoted wife. (499) Now to free these three depends on that same devoted wife. Aside from her (Anusuyā) there is certainly no other way. (500) If she should have compassion upon them, then only the three can come back to their former abode and in their former forms." (501) Thus Indra expressed his sorrow to the *guru* of the gods.

Turning now to Sāvitri, Umā and Ramā, they were deeply concerned for their husbands. (502) Just then

the divine-rishi [Nārada] appeared and said to the three wives, "Your husbands have become babes in Anasuyā's house. (503) The three have become beautiful babes and are playing in the cradle of her bosom. Now you must exercise the power of your might and bring them back in their former shapes. (504) When I described to you the excellence of the faithful wife, you took offence. Do you now see what power a devoted wife possesses? (505) You are the wives of Gods. It is by your power that this world moves so regularly. Why are you worrying? (506) She is merely the good wife of a Brahman. What power indeed has she! You are the Primal-Powers. What is she before you!"

(507) The three godwives listened to the Muni's sarcastic remarks, and still feeling anxious they asked him what they should do? (508) "We did not believe you at first," they said, "and put the devoted wife to a severe test, but we have now experienced naturally the result of it. (509) Now tell us how we are to get back our husbands, O Sir, noble *Muni*." Thus reverently speaking to the *Muni*, they paid him loving homage. (510) The divine-rishi laughingly said "You must go as suppliants to Anasuyā. Only thus will you be able to get back your husbands. (511) She will have compassion on you, and will make you a gift of your husbands. Aside from this there is no other way of getting back your husbands. (512) The three, seeing that the work of creation and so forth was very laborious, they have become babes to avoid that hard labor. (513) And in the act of drinking her milk of love, she in her turn

is experiencing supreme joy. They will, therefore, not return again to their former state. (514) They are playing in the fullness of joy in order to pay respect to the devotion of a faithful wife. Therefore you must needs go reverently to her as suppliants."

(515) They trusted to the *Muni's* words, and the three joyfully started on their way. They arrived at the home of Anusuyā to get back the lords-of-their-lives. (516) The wife of the *Rishi*, recognizing that the godwives had come to her *āshrama*, embraced them, and led them into the inner rooms. (517) Passing through three doors, she led them into the fourth room, where the Primal God [Nārāyaṇa] in His beautiful three faced form was playing. (518) When they saw the three babes in the cradle of Anusuyā's love, all three were astonished, and exclaimed "How wonderful this is!" (519) They saw Anusuyā, in the fourth state of mind, holding with full attention the cord of the cradle, and in her intense joy singing her cradle song, "*Jo, Jo, Jo,*" (520) And as she sang the cradle song, her feelings took their very form, and in the midst of her song "*Jo, Jo, Jo,*" Atri muni returned. (521) He, Mahārāj, was a mass of knowledge, and there was no end to his austerities. Amongst ascetics he was recognized as Vyomakeshi [Shiva] Himself. (522) He was one whose brilliance the heavens could not contain. The earth where he lived was made blessed. And it was his wife, Anusuyā, who stood first in Fidelity-to-husband. (523) Even she, who excelled all in Fidelity-to-husband, saw that her lord had come back to the *āshram*, she arose lovingly,

and in joy bowed at his lotus feet. (524) The great *Muni* said to his wife "What is this sound of "*Jo, Jo, Jo,*?" How have you obtained these babes? Tell me in detail" (525) Anusuyā placed her head on his feet, sprinkled by her tears of love, and with palm to palm in a humble voice she first related to him how the children were in the house and so on. (526) And further with joy she exclaimed, "May my head be ever at your feet. If your assuring hand is on my head, who can sufficiently describe my good fortune? (527) This is merely the fruit of my heart's worship of the lotus feet of my lord. Brahmā and the others were pleased with me, and becoming babes, are playing in the cradle of my bosom. (528) Shall I now make a wave offering of myself before these babes? The house is unable to contain their glory. They must really be Vishṇu and Shiva. (529) Knowing me to be among the very lowly, and knowing that I felt intensely the want of a child, through your favor they gave me these jewels of babes."

(530) As the *Muni* listened to his wife's loving words, the very heavens were unable to contain his joy. Then seeing the three visitors, he said to them, "Mothers, why have you come here?" (531) The three very humbly replied to the *Muni*, "We did not know the power of this faithful wife and we have put her to the severest test. (532) The consequence is that our husbands, Gods of gods, seeing the virtue of Fidelity-to-husband, have of their own accord become babes. (533) Now have mercy on us, and give us back our husbands." Thus they requested the *Muni*, and praised Anusuyā. (534) "Victory to you Anusuyā, mine-of-knowledge. You are chief among those who are faithful to their husbands. Blessed, Blessed are you in the

three-words. We have no where else seen such a faithful wife. (535) Ignorant of your greatness, great pride swelled within us. But now having seen your lotus feet, all our feelings of pride have vanished. (536) Be merciful to us, mother, and give us our husbands." And with this plea, they held the feet of Anusuyā. (537) Blessed is Viṣṇu, Shiva, and Brahmā, Blessed is Sāvīrti, Umā and Ramā, who putting aside the glory of their own authority, increase the glory of their *bhaktas*.

(538) The *Rishi* was pleased with what the godwives said, and turning to Anusuyā asked her to bring his water jar. (539) She brought the water, and in love revered his feet. He then sprinkled the babes, and they assumed their former shape. (540) Four-faced, and on a lotus seat, Four-armed, the husband of Kamalā, and the Five-faced one, the husband of Umā, now revealed themselves. (541) Seeing directly before him Brahmā, Viṣṇu and Shiva, the *Rishi* could not restrain his sobs. Tears of love flowed from his eyes, and the eight-feelings filled his whole being. (542) As these eight-feelings crowded in upon him, they altogether removed his consciousness of body. He even lost the consciousness that he ought to be praising them. (543) What an overflow of joy the *Muni* felt! What a shower of divine happiness! What a find of a well of overflowing gladness! (544) Where Brahmā Viṣṇu and Shiva manifested themselves there the very heavens were unable to contain their glory. It seemed as if millions of suns had risen at one and the same moment. (545) Seeing the *Muni*'s absorbed attitude, Brahmā and the others rejoiced, and arousing him to consciousness said "Blessed, Blessed". (546) As soon as the *Muni* came to

consciousness, he tightly grasped the feet of Viṣṇu and Shiva. And as he again and again bowed, he exclaimed, "Have mercy on me". (547) He placed his head at their feet. Making a hollow of his palms, he joyfully and lovingly sang the praises of Viṣṇu and Shiva. (548) "Victory, Victory to Thee Brahmā, Creator-of-the-universe, Ornament-of-the-Vrishni-line, Protector-of-the-universe, Giver-to-universe-Thy-Heavenly place, Lord-of-Dākshāyaṇi, I bow to Thee. (549) Brahmā, Viṣṇu and Shiva! Only in name does there appear any difference to men, for, you are really one, just as in the water of many jars there are many reflections of the one sun. (550) The gold is all alike, but the ornaments vary in form. Earth and the jar made of it, are both different, and yet not different. So you, *Sadchidānanda*, [Brahma is existent-Intelligence-Joy] absolutely perfect, how can there be in you three any difference? (551) As one thinks of you in the heart all three-fold distinctions vanish. One thread but making many pieces of cloth. Such a sight he obtains. (552) He, who, opening his eyes, sees all as one, how can he see varying creations, for to him the idea of difference and non-difference disappears entirely, like a plunderer he readily gains the plunder of Non-Duality. (553) Therefore your contemplation, and your glory are unapproachable, and inapprehensible to even the *Vedas* and *Shasrtas*. Vyāsa and the others found their limit when they attempted to describe you. (554) I do not know what good deeds I performed in my many previous births, nor whether I made over to Brahmā whatever I did. But it is because of that, that my eyes are now filled with the sight of your lotus feet. (555) There are those who, that they may see you, repeat *mantras*, make use of the five-fire rite, or wander

from forest to forest, but they find it difficult to have the sight of you. (556) That they may see you some make gifts, others perform the holy fire-sacrifice, others dig wells, and ponds, build walls round temples or erect rest-houses in forest, but fail to see you. (557) Just as the rivers Gaṅgā, Yamunā and Sarasvati make the universe holy, so you have purified me, a lazy man, by the sight of You. (558) O Giver, I have no way of returning this kindness of yours that just by this chance bowing to you I shall escape the succession of births and deaths. (559) With this bowing to you, all my confusion of mind has vanished. And what joy I have gained! I cannot measure it! (560) You are beyond knowing and not-knowing: You are the images of joy. You have saved me by the power of mercy, regarding me as your child. (561) I see to-day the good deeds done in the many former births, come to fruit, for to-day I have seen your true form, and my eyes are filled with joy." (562) Thus he spoke to them, and again and again praised the Three. And they with joy in their hearts said to the *Muni*. (563) "Blessed, Blessed, are you, father, Atri. Blessed is the devotion of your wife. It is because we saw her excellent acts of devotion that we all came here. (564) We did not realize the power of her devotion. It seemed very strange to us. She turned us into babes, and joyfully played with us. (565) Blessed is she, chief among those devoted to their husbands, to whom Sāvitrī, Lakshmi and Bhavāni have come to prostrate themselves before her. What she has done has no limit. (566) We are well pleased with you. Ask of us any boon that your heart desires. We shall give you the boon and quickly return to our own abode." (567) Hearing the assuring words of the Gods, Atri *muni* placed his

head at their feet, and joyfully said to Vishṇu and Shiva, (568) "Give the promise of the gift to her who caused your coming. I am satisfied by merely the sight of you. I have no wish whatever. (569) The full satisfaction of my desires is to be at Your feet. If my head is there, I have nothing else to ask for. (570) Asking implies that you are far from me, therefore, I do not wish to ask for anything. I have had enough of asking as I behold Your perfect feet. (571) Your feet are very holy. To make a request is like defiling oneself by the touch of a *Maṅg*. May I never be an unprotected child. This only is my wish." (572) As the Gods heard this request of Atri, they were pleased and said to Anusuyā, "Ask a blessing, O you of Devotion-to-husband." (573) Then what did Anusuyā do, but arrange three seats, and seated on them Vishṇu, Shiva and Brahmā with their wives; (574) Sāvitri and Brahmā of the lotus seat, Kamalā with the father of the lotus-born, and Gauri with her husband. To these she paid joyful reverence. (575) But first joyfully worshipping and praising the lotus feet of Atri, she then, the wife of Atri, made the following request of Vishṇu, Shiva and Brahmā, (576) "Victory, Victory to Thee, Brahmā, Vishṇu and Shiva Ocean-of-compassion, Bestower-of-mercy. There is no limit to Your kindness. And I can never return your favors. (577) I am the lowliest of the low. I have never had a child. It is by your mercy that I have seen a son's face. (578) These three sons, possessing the six-qualities have been the most precious light for my eyes. They have been the precious jewels of the ornament on my bosom. (579) I want to see these all the time, and play with these joy-statues. For this I am an earnest suppliant at your lotus feet. (580) Grant me my heart's desire, and give me the gift of three

sons. You are very merciful. This is the wish I ask to be fulfilled. (581) Give me those very three babes whom my eyes saw, those whom I put to sleep in the cradle of my bosom, and whose glory has attached itself to my heart. (582) I shall then see with my own eyes the childish plays of these babes. This alone is my wish, O my *Svāmis*, fulfil my wish." (583) As the three, Vishnu, Shiva and Brahmā, listened to the request of Anusuyā they could not contain themselves for joy. And they said to one another, "We can easily bring about a manifestation for her sake." (584) And so laying their plans, Brahmā, Vishṇu and Shiva were glad and said to Anusuyā, "Receive this boon, mother-in-chief, devoted-to-your-husband. (585) For your sake, we, who are a trinity, will become Unity, and become your child, O beautiful faced one." (586) So saying, in accordance with their boon, right before her eyes, Brahmā, Vishṇu and Shiva appeared in an *avatār*. (587) O ye saints, reverently and kindly listen to the date and the day of the week on which Dattātreya became an *avatār*. (588) It was on the second day of the dark half of the month of Kārtika, on a Monday, under the constellation of Krittikā, that Shri Digambar descended as *avatār* in the home of Anusuyā. (589) Beautiful was he with his feet placed together. He obscured the light of a million suns. Around his beautiful waist was the yellow silk garment. Around his neck a garland of flowers displayed its beauty. (590) He was of a complexion purely dark, tender-limbed, a face with a soft smile, extraordinarily beautiful. A crown on his head, and alligator shaped earrings glistened in his lordly ears. (591) His six arms bristled with weapons, of various kinds in each hand. Such was the fair form in which the giver of blessing to Atri manifested himself.

(592) In his two lower hands were a rosary and water-jar. In his middle hands a musical instrument and trident. In his glorious upper lotus hands the divine conch shell and disk displayed their beauty. (593) Seeing this babe, Digambar, Anusuyā could not restrain her sobs. Tears of joy flowed from her eyes, and she sank in the sea of happiness. (594) She attempted to speak and her speech was filled with divine joy, and as this beautiful joy crowded in upon her, Anusuyā's feelings overcame her. (595) When her feelings were absorbed in divine joy, bodily consciousness wholly disappeared, And with the total vanishing of bodily consciousness, this mother became absorbed in the divine joy. (596) Blessed is that woman Anusuyā. She lost all bodily consciousness. The eight manifestation of emotions, such as inability to move, and the like overcame her completely. (597) The loving Anusuyā sat lost in contemplation under the tree of Absorption-in-Brahma. Imagine what the condition of the *rishi* Atri was at that time! (598) As his eyes saw the Image-of-joy, divine joy gushed forth from all his organs, and as the *rishi* felt its inspiration his feelings became absorbed in Avadhuta. (599) And as his feelings became absorbed in Avadhuta, all within seemed Avadhuta. Nor was there any place vacant of Avadhuta. (600) Then the two, the *rishi* and his wife, submerged in the sea of joy, were brought to consciousness by the gods. (601) Just then Indra and some other gods by chance appeared there. In their joy and gladness they showered flowers down on the two. (602) Softly the drums beat, and Nārada and Tumbura sang in their Divine joy. All the great *rishis* now assembled there, Vashishtha and the other great *Munis*. (603) The fourfold Deliverances, namely Unity-with-the-Divine, and the others

were already serving there at the Āshrama of Atri. *Riddhi* and *Siddhi* [the attainments from yoga] were wandering about before his door in hurry back and forth. (604) Forgiveness, Restraint and the multitude of other helpers stood there with joy, rebuking Lust, Anger and the like, saying to them, "You have no business here!" (605) No one turns away *Vairāgya*, Forgiveness and Right-thinking. Humility and all the other like virtues live in intense joy. (606) Gaṅgā, Yamunā and other rivers, wishing to possess their own purification rushed to the āshrama of Atri. (607) So now there were loud shouts of joy by the gods at the āshrama of Atri. With joy they sang the praise of the infinite nobleness of Atri and Anusuyā.

(608) Anusuyā then took the babe, Digambar, on her lap, and again and again kissing it, lovingly held it to her bosom. (609) The promised blessing of the gods was "Datta traya" [Three are given you] and hence his name Dattātreyā. It was because of Anusuyā's devotion that Svāmi Digambar manifested Himself. (610) If one utters the word Shri Digambar even casually, he is not affected by the wind of saṃsāra. He ever lives in the home-of-peace, for my Lord is the giver of peace.

(611) Brahmadeva and the other Gods with their wives, joyously singing the praises of Anusuyā's goodness, went back to their own abodes. (612) And my Svāmi Digambar continued to live in Anusuyā's heart as His home. Such is this gladsome story, making every one happy.

(613) You may say "This story is from the Purāṇs, then why did you relate it?" I reply, "It is Shri Avadhuta

Himself, who has made me repeat it.” (614) This is the life of Dāsopant, who is Shri Avadhuta in visible form. So he has often told me in a dream and causes me to repeat this story of Himself. (615) Digambar lives on the point of my tongue and causes me to relate his own story. Were it not for this, would my tongue have moved? (616) He who hears and causes to be heard this story of Anusuyā will have posterity and wealth. This is the promise. (617) That mountain is a forest of joy. Its trees are Union-with-the-divine. Through the power of *yoga* the *Yogis* find rest in their shade. (618) Here are many kinds of vines of true *bhakti*. There is the fragrance from the flowers of Faith. And as the breezes of Enlightenment blow, unchangeable joy delights the heart. (619) The gardner of the place is Right-Thought [*Viveka*]. He digs channels for the many feelings, and lets the pure water run into them. The young shoots of Thought begin to appear. (620) Here and there are beautiful fountains of *Vairāgya*. Peace, like water, flies upwards through the bodily organs. All around the fountains green lawns of good-desires display beauty. (621) In the shining pond of Non-anger, the water of freedom from desire fills it to the full. In it grow beautiful lotus flowers of reverence, fit for offerings to Shri Deshika (the God Digambara.) (622) On its trees of joy, the birds of Desire-for-Salvation are continually singing songs of Non-duality, in their happiness. (623) The divine fruits of this forest only the *bhaktas* of Guru can partake, who have separated themselves from sensual things, and thus become free from old age and death. (624) Some make there their seat of the Four-means. And sitting on it perform their austerities, for the sake of the giver of

a boon to Atri. (625) Some perform the eight-sided-yoga. Some give up the severe austerities and perform rajagoga for the sake of the great Yogi. (626) There are some, who pass through the three rooms, and entering the fourth, there they see Shri Digambar. And their sight enters into Digambar. (627) Some gladly pass their time in centering their vision on Digambar, or overcoming the vision, themselves become entirely the vision itself. (628) Some *bhaktas* make ashes of their Doing and non-Doing and lovingly rubbing them over their bodies shine as if they were bodiless. (629) Some fast from all sensual things. Some cease their fasting in oneness with the divine form. Some show their kindly heart towards all creatures. This is the fruit they eat. (630) Thus many *bhaktas* dwell in that mountain, and one must think of the trees and rocks there, as joy in personified form. (631) On Mount Droṇa lifegiving nectar is difficult for all to obtain, but God Daṇḍapaṇi by the nectar which consists in contemplation gives the herbs on Sayhādri the power to ward off old age and death. (632) He who obtains this nectar of contemplation of Shiva, Kalikāla grovels at his feet. He becomes Brahma itself and so acts. How can he then have the succession of births and deaths? (633) Indeed, how can there be on that mountain the succession of births and deaths! Living there one's body becomes immortal. (634) For this reason some great *rishis*, and some great *yogis* remain happily always on that mountain. (635) That mountain indeed is a place of gladness of heart. That mountain is Kailas itself. Any one living there can without effort have the immediate vision of Digambar. (636) At the foot of the mountain, there is a holy place called

Devadeva, and a holy watering place called Sarvatirtha. Because all holy waters flow there continually, they get the name of Sarva-tirtha.

DASOPANT CLIMBS THE MOUNTAIN TO DIGAMBAR'S SHRINE.

(637) Turning now to Dāsopant Mahārāj, to whom Shri Digambar was helper in time of trouble, he having bathed in Sarvatirtha worshipped his family deity. (638) But He who was of no family line, how could he be a family deity to any one? Still He was Dāsopant's family deity. Dāsopant knew none but Him. (639) Dasopant saw Him in all creatures. He contemplated Him in all his three mental states [waking, sleeping and sound sleep]. Not a moment was He out of his thoughts. Naturally He was Dāsopant's family deity. (640) So Dāsopant worshipping his family deity, putting aside all other affections, and keeping the great Yogi in his mind, he easily continued to climb the mountain. (641) As he climbed the mountain all his thought centered in Avadhuta, and entirely losing consciousness of body, he had no thought of who he was, or where he was going.

DASOPANT'S APPEARANCE EXCITES CURIOSITY

(642) As people of that place saw him, they said to one another, "Who can this perfect looking youth be? His face shines like the moon. (643) Judging of his age, he seems about twelve years old. Though but twelve years of age, the light from his face is extraordinary. Can it be

that Avadhuta has manifested Himself in human form to save us people. (644) Some said "This child is Digambar." Others said, "He is Supreme God." Still others remarked, "Whose boy can he be! He must have lost his way." (645) Some, as they watched him, forgot to continue their contemplation. Others, putting aside their silence, entered into conversation with him, "From where are you? Who are you? (646) Have you lost your way? Explain it all to us. As we look at you we feel all through us waves of joy. (647) Are you the son of a king? or are you a holy Brahman? As we see you, you seem very strange to us. (648) You seem exceedingly charming to us. How does it happen that you have come into this forest? This is a place where the naked *yogis* make their abode. (649) Your body is exceedingly tender. How can you endure the heat and the wind? How will you get food and other necessities in such a place as this? (650) When a son like you left their home, how was it possible for your mother and father to remain in their home? For what purpose have you come here?"

DASOPANT REPLIES TO THOSE QUESTIONING HIM.

(651) To the questionings of the people there this chief among true *bhaktas* replied, "For a right purpose Digambar has brought me here. (652) If you ask me, what is the purpose, I will certainly tell you its meaning. Listen to it, good people. (653) In accomplishing a special purpose, no other purpose should exist. Having this purpose, I have naturally come to this place. (654) I felt that my purpose would certainly be fulfilled in this place. I was

told that this would certainly be so, so I came here. (655) I have come to seek Him, whose movements even the *Vedas* do not know, to describe whom the *Shastras* fail; Him, whom the *Purāṇas* weary in their inadequate efforts to portray. I have come to see that Eternal One. (656) I have come here for Him who is incomprehensible to the human mind, and indescribable in human language. For Him whose limits even the Serpent and the like do not know. Him who is the ruler of *Māyā*, the Supreme Being of all. (657) I have come for Him, for whom some perform cruel austerities; for whom some carry out the eight-sided *Yoga*, and others still who display the *royal-yoga*. (658) I have come here to attain Him to whom *Brahmā* and the others pay divine homage, and who is the perfect object for contemplation by *Sanaka* and the others. (659) It is true that the door leading to the attaining of Him is this human body of mine. I have attained this human body, and therefore I have come here. (660) Even *Brahmā* and the others wish for a human body, in order that having arrived in this world of action they might enjoy the *Ātmā*-joy. And I have so easily gained such a body. (661) If I let this human body be wasted, how shall I attain *Shri Digambar*? Know that I have come here to attain *Digambar*."

DASOPANT IS FURTHER QUESTIONED.

(662) As *Dāsopant*'s thoughtful words fell on the ears of the people there, they said to themselves, "We do not understand who he is. (663) He seems a very small child, but his words are weighty beyond limit. As we listen to him we cannot keep from nodding our heads in

joyful assent. (664) He is not a common person. He seems exceedingly wise. We see in his words experimental knowledge. (665) He may be a *yogabhrashta*. Later on he will become very great. Listening to him, he becomes the means of our enlightenment."

(666) Thus talking to themselves they then said very joyfully to Dāsopant, "Who is your *guru*? Tell us truly his name. (667) From what *guru* did you gain this knowledge? Tell us in detail, noble and dear child." (668) Dāsopant replied sweetly, "My *Guru* is Shri Digambar. He dwells in my heart. Aside from Him I know no one. (669) He is my mother and father. He is my sister and brother. Aside from him I truly have no one else, kind people."

(670) Listeners, do not cherish a doubt in your mind, thinking that as Dāsopant had not received full instruction, how could he have this knowledge of the value of the human body, not having had a *guru*. (671) If a *guru* has not given one the full *mantra*, how can one perform the rites completely? And without a *purashcharaṇ* (repetition of the *mantra* for a certain number of times) how can he attain Digambar? (672) In order to attain Digambar one must go as a suppliant to the feet of one's *sadguru*. Without the mercy of the *Guru* Lord how can Digambar be attained? (673) Men do need, to begin with, the instruction of a *guru*. By that means they attain the *guru's* position." (674) But in his case he was an *avatar* for the sake of saving the world. He assumed a human form, and could act according to his own will.

DASOPANT BEGINS HIS AUSTERITIES.

(675) Taking leave of the people, Dāsopant, seated himself for his austere rites, eschewing food and other appeals to his senses. (676) Eschewing every object of sense, and concentrating his mind on Dattātreyā, thereby his soul became one with Him, he sat joyfully performing his austere rites. (677) To begin with, he was an ocean of beauty. And now his moon-face shone through the effect of his austere rites; so that as the crowd of *munis* looked at him, a divine joy filled their hearts. (678) Sitting perfectly still, concentrating his mind, with individual attention he meditated upon the only One. (679) Without there being one there cannot be many. From the point of view of several, there is but one. Just as in many water jars only one sun appears in many forms, and yet the sun is untouched and undivided. (680) "Brahma is one, alone, without a second," so the *Vedas* proclaim. And therefore, Dāsopant, with love in his heart, performed his austere rites to gain that One. (681) That One, Digambar, is beyond name and form, eternal, Existent-Intelligence-Joy, the Creator-of-innate-joy, the Lord-of-true-*bhaktas*. (682) In this absorption of mind in Digambar he spent twelve years. And then Avadhuta appeared to him in a dream and said to him,

DĀSOPANT OBEYS AVADHUTA'S COMMAND.

(683) "Go from here to Rākshasabhuvana on the bank of the Gaṅgā [Godāvari]. On the sand bed of the river you will find without fail my padukā [footmarks]. (684) While performing your austere rites there you will easily gain a direct manifestation of Myself. I, Avadhuta, will meet you there without effort on your part." (685)

Having had this dream Dāsopant went to Rākshasabhuvana, where were the pādukā of Shri Digambar.

(686) When Dāsopant saw the beautiful Gaṅgā river, he could not contain his joy. He at once with gladness uttered his praise, and made a prostrate *namaskār*. (687) "Victory, Victory to Thee, O Gaṅgā, destroyer of the three forms of affliction. Victory, Victory O Gaṅgā, who flowest from Shiva's hair. Victory, Victory O Gaṅgā, Supremely blessed, Giver-of-supreme-blessing, Being-of-goodness, (688) Victory, Victory O Gaṅgā, who hast sprung from the feet of the father of Anaṅga. Victory, Victory O Gaṅgā, Giver-of-Happiness. Victory, Victory, O Gaṅgā, Remover-of-the-sorrows-of-poverty, Protector of-sincere-*bhaktas*; I bow to Thee. (689) Victory, Victory to Thee, O Godā [Godāvāri river], who obeyed the word of Gautama. Victory, Victory O Godā, Remover-of-such-sins as of-killing-cows. Victory, O Godā, Giver-of-Krishna's-heaven, Remover-of-the-sorrows-of-this-worldly-existence, Beneficent One. (690) O Gaṅgā, He who is inwardly and outwardly purified by a bath in Thee, at his feet Love humbly falls and he enjoys every form of enjoyment. (691) As he enjoys the highest form of enjoyment, he no longer suffers from the disease of this worldly-existence. Through Thy favour he obtains without fail the everlasting abode of Shri Kṛṣṇa. (692) Both of Thy banks are filled with the joy of non-duality. Thy pure waters flow on continually. Waves of love arise on Thy surface. As one sees them love rises in his heart. (693) "O Gaṅga, O Godā," just to repeat your names, even though the speaker be a hundred *yojanas* away, brings deliverance from every sin, and Thou givest him the heaven of Viṣṇu. (694) You have come falling down from a

source that never falls (Achyuta). Thou unitest with Achyuta whoever bathes in Thee. Such is Thy extraordinary power, O Primal-mother, O Shri Gaṅgā. (695) Naturally then the Lord-of-the-universe abides on Thy sand-bed. And now I am to see with my own eyes my Lord Shri Digambar.”

DĀSOPANT WORSHIPS THE PADUKA OF DIGAMBAR.

(696) Thus praising with joyful heart he saw before him the beautiful *pādukā* of Dattātreyā, shining with the brilliancy of millions of suns. (697) As Dāsopant saw the beautiful *pāduka*, he could not contain his joy. The universe became crowded with divine joy, and the water-of-differentiation easily disappeared. (698) As he opened his eyes with non-dual thought, he became one with Digambar; so much so that the thought of praise remained aside. (699) And when after continuing thus for four hours he opened his eyes, and looked around, he found that tears of love were flowing from his eyes, and the *pādukā* were being wet with those tears.

(700) Worshipping the footmarks (*pādukā*) with hands joined palm to palm, he uttered his praise of the King-of-the-yogis. (701) “Victory, Victory to Thee, O Digambar, Lover-of-the-lowly. Victory, Victory, O Digambar, Protector-of-the-needy. Victory, Victory, O Digambar, Mighty-wave-of-mercy, Ocean-of-pity, Treasure-house-of-Compassion. (702) I am a very great sinner, the most fallen of all fallen beings. But Thou art an ocean of compassion. Show me Thy lotus feet.”

DĀSOPANT'S AUSTERITIES ON THE SAND-BED OF THE GODAVARI RIVER.

(703) Having thus uttered his praise, he arranged a fixed seat, and began his austerities for the sake of gaining a direct manifestation of Avadhuta. (704) He so concentrated his mind on Avadhuta that he entirely eschewed all food and other objects of sense. To gain with certainty the manifestation of Avadhuta he began severe austerities. (705) The contemplation and worship of Avadhuta was Dāsopant's food and drink. There was not a moment in the three mental states that he was not absorbed in Avadhuta. (706) In all the three mental states [waking, sleeping, and sound sleep] he was contemplating the image of Avadhuta. And in this manner of austerities twelve years passed.

DIGAMBARA REVEALS HIMSELF.

(707) As the river of Dāsopant's austerities flowed into the ocean of Digambar, Digambar, with a pleased heart, manifested Himself to Dāsopant. (708) He appeared with his charming lotus feet placed together, and his yellow silk garment glistened as it hung from his waist. Alligator shaped earrings sparkled in his ears. Around his neck was a garland of flowers. (709) His face had a happy smile, His eyes were like lotuses, His complexion was dark but pure, His limbs were delicate. He was composed of supreme joy, charming to the mind, a mother statue of *Sadchidananda*. (710) He had six arms, this youthful looking Digambar. The very heavens were unable to contain his glory. What! Had millions of suns arisen at

the same moment? (711) Dāsopant, seeing this dark complexioned form, became absorbed in Avadhuta. How can I describe his joy? Joy filled to overflowing the ten directions of space. (712) As this joy filled his sight to overflowing, the whole universe became filled with divine joy. And as this supreme joy filled his heart, it robbed him of non-dualistic thoughts. (713) As if light should enter light, or a wave enter water, so Dāsopant for a moment became of one nature with Digambar. (714) Shri Digambar, then spreading out his six arms, tightly embraced Dāsopant Mahārāj to His heart. (715) In return Dāsopant Mahārāj placed his head at Digambar's lotus feet, made a prostrate *namaskār*, while tears of love flowed from his eyes. (716) He wanted his mouth to praise Him, but his power of speech lost itself in silence. For He, in attempting to describe Whom the Vedas became dumb, He stood before him in visible form. (717) He, who is incomprehensible to the mind, and indescribable in language, He whose limits neither Vyāsa nor others could know, He stood before Dāsopant in full view, with a smile on his face. (718) As Dāsopant saw this form before him, he saw Him in every thing, in men, in nature. He lost all consciousness of who he himself was and what he was seeing with his eyes. (719) Seeing this absorbed condition of Dāsopant, Avadhuta, felt supreme joy at heart, and Himself brought him to consciousness. (720) As Dāsopant came to consciousness, he noticed Avadhuta's feet, and in joy worshipped his family *svāmi*. (721) Bathing in the water of love, and marking him with sandalwood paste of sincere-devotion, he offered rice of affection in full joy. (722) A good-heart formed his garland of flowers. Purity formed the chief fragrance, and these he offered with joy at his lotus feet.

(723) He burned the incense of action-without-purpose, he fed the lamps with the oil of self-illumination, and with gladness offered as sacrifice the four-objects-of-human-attainment. (724) Making his five-vital-airs the platter for the wave offering, with wicks of the five-elements, well soaked in the oil of the Unmanifested, he made brilliant the light of Self-illumination. (725) The fifty two *matrikās* were the leaf of the Vida, and lack-of-sensual-desires was the *supāri* nut. Uncontrol-by-the-maṇa was the *dakṣhiṇā* which he offered with joy. (726) Offering Him handful of flowers, placing his head at His lotus feet, looking at the image again and again, he praised Him with intense joy.

DĀSOPANT SINGS THE PRAISE OF DIGAMBARA.

(727) "Victory, Victory, Giver-of-the-promise-to-Atri, Uperishable-One, Dattātreyā, whose-form-is-three-faced, Extinguisher-of-the-fire-of-Destruction, Self-illuminated-One, Loved-by-the-yogis, (728) Supporter-of-the-Universe, King-of-those-who-have-attained-Salvation, Ocean-of-Knowledge, Origin-of-the-Universe, Untouched-by-Māyā, my King Avadhuta, I bow to Thee, together with Māyā. (729) Victory, Victory, Primal-guru, Shiva-manifested-in-form, God-of-Gods, Thy glory is incomprehensible. Thy movements are even unknown to the *Vedas*, and other *shastras*. O Ocean-of-compassion, O Digambar, (730) Dark-of-complexion, Lotus-eyed, Destroyer-of-the-sin-stains-of-the-Kaliyuga, Mass-of-mercy, Ocean-of-compassion, Saviour-of-*bhaktas*, Benefactor-of-*bhaktas*, (731) O Avadhuta, Thy feet are the blessings of blessings, the resting-place of rest, the full favor of favors. (732) I, on the other hand, am a sinner among sinners, the most

fallen among all those fallen into sin, to Thee alone rightly belongs the name of the Purifier-of-the-sinner, O Lord-of-all. (733) I know of no *japa* or *tapa* and I am also a very great sinner. Yet I am permitted to see my Lord's feet! How wonderful! (734) That Thou shouldst give me a sight of Thy feet is like giving royal honors to a humble citizen, or Indra's throne to a sinner. My Lord's greatness is incomprehensible. (735) I do not know how to rightly worship Thee, I have not yet lost the desire of wordly-things, and I do not understand the method of contemplation. (736) Of such a character is my right (to a blessing), but Thou art an Ocean-of-mercy, and the Helper-of-Thy-*bhaktas*, O Digambar. With these words of praise Dāsopant fell at His feet.

AVADHUTA COMFORTS DĀSOPANT.

(737) Avadhuta raised him up with His hand, and held him to His heart. Carressingly He passed His hand over Dāsopant's face, and in happy words said, (738) "My child, dear to my life, your body is very tender. O great among *bhaktas*, in order to obtain a manifestation of me, you have suffered much. (739) I am happily pleased with you. Ask whatever your heart desires. I will fulfil the longings of your heart without delaying longer.

(740) As Dāsopant heard these assuring words, he again placed his head at Avadhuta's feet, and joyously said, (741) "Victory, Victory to Thee Dattātreyā, Tender-lover-of-Thy-*bhaktas*, Home-of-joy, I have only this to ask at Thy feet, that Thou give me refuge at Thy feet. (742)

The happiness to be found at Thy feet cannot be seen equalled in all the universe. Considering me as Thy servant, make me Thy *pādukā*. (743) I am a poor sinner, dull of understanding, and needy, I have no one but Thy feet. By manifesting Thyself in a human form, Thou didst preserve my Brahmanhood. (744) How can I even remember all Thy benefactions. I cannot return them, O Giver. I want no wind of wordly things (to touch me), O Shri Digambar, merciful One. (745) Passions, Anger, and the other enemies of the soul again and again torment me. Do Thou keep them from me! O keep them from me! Thou, Enemy of the evils of this wordly-existence, Destroyer-of-fear, Ocean-of-Compassion."

DASOPANT IS ABSORBED IN CONTEMPLATION.

(746) As Shri Avadhuta in his human form listened to Dasopant's words, His heart was filled with joy. And what he did was this. (747) Seating Dāsopant before Him, and placing His hand of assurance on his head, He gave him the perfect instruction, according to teachings handed down from *guru* to *guru*. (748) The perfect explanation of the Great-sentence [Aham Brahma], I am Brahma, which is the real significance of one's life, was what Digambar in his kindness gave to Dāsopant. (749) And as Dāsopant felt that hand of assurance, his very being became one with Avadhuta, and with this oneness with Avadhuta, every thing within and without appeared as Avadhuta. (750) And as his mind was absorbed in Avadhuta, how could he have any consciousness of body? From every organ of sense divine-joy burst forth. It burst forth from

every where. (751) One hears speech by the ear. Now the ear is the chief abiding place of Speech. If then the ear becomes speech, how can the law of hearing work? (752) By the organ of feeling one touches. But if the Lord of the universe becomes one with the organ of touch, it naturally vanishes, and then how can there be any further touching? (753) By the eye one sees many forms. But although one's sight opens to the many, sight is but one. *Sadchidānanda* is but one, and without spot. So that, seeing the universe as variety in form, disappears. (754) If the tongue is tasting divine-juices, how can there be the desire for other juices? Surely there would be no longer any longing for other juices, because it is revelling in the divine-juice. (755) The law of the organ of smell is the smelling of good and bad odors. But the function of smelling unites itself with Him through whose power it is done, the organ of smelling no longer exists. (756) In the same way if the functions of the organ of knowledge are lost in divine-joy, then who cares for the organs of action! Naturally they lose their functioning power. (757) If in the three mental states [waking, sleeping, sound sleep] all is Avadhuta, then who cares for the Fourth-state? And the idea of the fifth state [*unmani*] naturally disappears in the natural joy. (758) While Dāsopant was thus enjoying the happiness of contemplation, his emotions which might have manifested themselves openly, were sunk in the sea of joy.

(759) Seeing this absorbed mental condition of Dāso-
pant's, the Manifestation-Avadhuta awakened him joyously
to consciousness. (760) The Lord-of-the-universe joy-
ously awoke him to consciousness, because it was His pur-

pose to save the world through his means. (761) *Sadchī-dānada* Avadhuta was Himself Dasopant in form, but they manifested extraordinary acts, becoming both, *Guru* and and *Bhakta*.

DASOPANT'S PRAISE AND CONFESSION.

(762) Dāsopant Mahārāj then bowed at the lotus feet of his guru who was the son of Anasuyā and joyfully said, (763) "Victory, Victory Shri Digambar, my *sadguru*, Per-vader-of-the-universe, Thou-who-fillest-the-universe, I can never return Thy knidness, O Giver. (764) The happi-ness which I have gained in having Thee as the one merci-ful to me, is a happiness which I think is impossible for Brahmā and the other Gods to obtain. (765) But I want that joy continually. To have sensual joys without that joy? No! No! (766) I am greatly suffering in the three fires of affliction. I found myself in the grasp of Passion, Anger, and other enemies of the soul. But now I have rest at Thy feet. I do not want again that sorrow (from these enemies)."

DASOPANT AND AVADHUTA CONVERSE.

(767) Hearing the above words of Dāsopant, the *Sadguru* replied, "You are yourself the perfect *Sadchī-dānanda*. Hence your thought is not correct. (768) You are qualitless, unchangeable, unattached. How can there be to you such a thing as worldly existence? What does worldly existence mean? Nothing. (769) You are un-born, without parts, eternal. How can there be to you the heavy burden of sorrow? You are self-illuminated, self-illuminating. How can you be in the toils of *Māyā*?"

(770) Following these words of Avadhuta, Dāsopant again bowed at his *Sadguru's* feet, and exclaimed. (771) "Victory, Victory to Thee *Sadguru*, Avadhuta. If Thou art without beginning, middle and end, if qualitless, and unchangeable, how has it come about that the three-*gunās* are in Thee?

(772) Hearing his disciple's question, Avadhuta was unable to contain His joy. And thus pleased, he said to Dāsopant, (773) "O, Dāsopant, mine-of-knowledge, O chief of all great *bhaktas*, I find my joy satisfied in your question. (774) Listen with attentive mind. Is it your question as to why the unchangeable, qualitless Brahma had the impulse (that changed Him to one with qualities)? (775) The answer is that while Brahma was existing in its own joy, the sentence, "I am Brahma" arose spontaneously from it suddenly. (776) Just as when a person is fast asleep, and then awakes of his own accord, so in Its true nature this sound arose. (777) And this sound in Its true nature is called the Great Māyā, the Mine-of-knowledge. And whatever forms there are, they belong to it altogether. (778) From this Supreme Being there developed the law of cause and effect, and to this is given the name of Primal material cause [*mulaprakriti*], generally spoken of simply as *Prakriti*.*

*The only known extant manuscript of this Dāsopant Charitra ends at this point. It is to be hoped that the remaining portion may sometimes be discovered.

The following is a translation of the two incidents in the life of Dāsopant told by Mahīpati in his Bhaktalīlāmṛita.

BHAKTALILAMRITA 22, 48—65

(48) As Eknāth journeyed on, his heart always full of joy, he unexpectedly met Dāsopant in his path. (49) From childhood Dāsopant had cherished the desire for a visible manifestation of Shri Dattātreyā. He had therefore, undertaken severe austerities in this loving desire. (50) You may ask how he performed them? Listen, ye fortunate hearers. He abandoned all his friends and went alone into the forest. (51) He lived on fallen leaves. He took not the least care of his body. He slept on the bare rock, enduring cold and heat. (52) If any human being unexpectedly appeared, he would run away from him. Without ceasing he kept Shri Dattātreyā in his mind. (53) From these austerities, lovingly carried on, he finally lost all bodily consciousness, and because he slept on rocks, his body was covered with sores. (54) For twenty years he carried on austerities in this way; then finally Dattātreyā gave him a visible manifestation of Himself. (55) As Dattātreyā embraced him, his body became divine, and through the blessing bestowed upon him he became a prolific poet. (56) And through the grace of the *Sadguru*, and his good fortune, there came to him great wealth, and the respect of great men, as they recognized his great intelligence.

(57) Dāsopant had placed his abode in Ambā Jogai. He had heard of Shri Eknāth's good fame from everyone's lips. (58) As Eknāth was returning from the supreme

pilgrimage (Benares), the two unexpectedly met. They embraced one another with great joy in their hearts. (59) They embraced one another's feet. They conversed together about their joy and happiness. Dāsopant, full of joy, said, "This is a fortunate meeting." (60) After much solicitation, Dāsopant took Eknāth to his home. Waves of joy and happiness arose in his soul, and with pure reverence he paid him respect. (61) They dined on daintily cooked food. Then came the listening to the reading of the Bhāgavat, and at night Hari *Kirtans* took place, that attracted all as they listened.

(62) A month thus passed, and then Eknāth asked leave to go on. Dāsopant pleaded with him to accept horses and money for the journey and its expenses. (63) Shri Eknāth, however, had a mind indifferent to worldly things, and would take none of Dāsopant's wealth. Nor would he even take a horse, "Because," said he, "the way is difficult." (64) In leaving, Eknāth said to Dāsopant: "I am to celebrate at my home the festival of the birthday of Kṛishṇa. Making it convenient, come to the sacred city of Pratiśṭhāna." (65) "I certainly will come," he replied. They made one another *namaskāra*. Shri Eknāth then hastened on his journey, and arrived at the sacred city of Pratiśṭhānā.

BHAKTALILAMRIT 22, 79—101

(79) Two months passed in this way, and then came the festival of Krishna's birth. Uddhava, according to his custom, began to make all the necessary preparations. (80) He collected in the house an abundance of things

for feeding the Brahmans. He besmeared the walls within and without, and painted pictures upon them. (81) Suddenly, on the day of full moon Dāsopant arrived for the festival. Eknāth had not heard that he had arrived, when unexpectedly he appeared at the main door. (82) A strange sight was now seen. Shri Datta, with his trident in his hand, stood watching at the entrance, as a doorkeeper. (83) Dāsopant saw him, and was supremely amazed. He leaped from his palanquin and made a *sāṣtāṅga namaskāra*. (84) He embraced Datta and exclaimed, "Why have you come here?" The Son of Anasūyā listened to the question, and replied, (85) "Eknāth is not a human *bhakta*, but a visible *avatār* of Shri Pāṇḍurāṅg. For the salvation of the world he has become an *avatār* in this Kali Yuga. (86) Only if by good fortune there exists the richness of a *punya*, performed in a former birth, can one have the opportunity of serving him. Know this fact for a truth. (87) I hold this trident in my hand, and guard securely the door. I will go in and inform Eknāth of your presence. Until then, do not enter in." (88) As Avadhūta thus spoke, Dāsopant was overcome with astonishment, and extolling Shri Nāth's glory said, "I did not recognize his extraordinary greatness." (89) Shri Datta informed Eknāth that Dāsopant had come to see him, Eknāth with Uddhava came out to welcome him and lovingly made him a *namaskāra*. (90) They fell at each other's feet, and embraced one another. Eknāth then took Dāsopant by the hand, and led him into the house. (91) Uddhava made the proper arrangements for all the palanquins and carriages. He gave the men the materials and the necessities for cooking. Nothing was lacking. (92) Formerly in the time of Shri Krishna's avatarship Uddhava was greatly loved by

the God. The desire of Uddhava to serve the God was not then fully satisfied, but that desire he was now having satisfied. (93) In the former birth there was the relationship of debtor, and so now the opportunity arrived for the unselfish service of Eknāth. (94) Dāsopant performed his bath, and finished his meal with Eknāth. All night he sat listening to the Hari *Kīrtan*, until the sun began to rise. (95) He then perfumed the image of Pāṇḍurāṅg, anointed him and worshipped him with the various ceremonies, experiencing the while loving joy. (96) Festal instruments were played at the door. Festal invocations were sung. The Brahmans recited aloud from the Vedas, and finally handfuls of flowers were offered. (97) The days were spent in feeding Brahmans, the nights in Hari *Kīrtans*. From the first day of the fortnight to the ninth, the festival was at its full. (98) On the tenth, the Gopālakāla was performed and *lalita* was dramatized. Dāsopant saw it all with joy in his heart. (99) And exclaimed, "I have seen with my own eyes the unprecedented, gracious voice of Shri Eknāth, his make-up, his dramatic power, and his mine of philosophic knowledge. (100) I thought myself to be a worshipper of Datta in visible form, but since seeing the glory of Eknath with my own eyes, I have 'become one-who-recognizes-no-duality.'" (101) The great festival being ended, there was feasting on the twelfth day. Dāsopant then took leave, and returned to his own home.

APPENDIX I

GLOSSARY OF MARATHI WORDS USED IN THE TRANSLATIONS AND OF WORDS WHOSE TRANSLATION PRESENTS DIFFICULTIES.

It might have been possible to have used fewer Marāthi words in these translations, but where there is no English word that exactly expresses the Marāthi word, or where it requires a whole English phrase to express the meaning of a simple Marāthi word, it has seemed to me better to keep the Marāthi word, so familiar to India, and let the English reader learn its meaning by its context, or by the following glossary. English literature is already enriched by many Marāthi words. I see no reason why it should not still further enrich itself.

There are certain words, that are untranslatable except by a long explanation; others, where even the English word conveys only a part of the Marāthi meaning. I have translated these words and expressions as best I could, but it seems worth while to include some of these words in a glossary in order that the reader, familiar with both languages, may understand why I have used and the special English word or words, sometimes in opposition to Dictionary authorities, even Molesworth. Usage has to be considered, as well as etymological meaning. The glossary will furnish the examples that have suggested the above remarks. I have used Molesworth's definitions freely, as carrying authority.

RULES FOR PRONUNCIATION.

a as u in utter, butter, hut.
 ā as a in father, far.
 i as i in in
 ī as ee in thee.
 u as ou in you
 ū as oo in food
 e as a in ape, age.
 ai as i in island, decline.
 o as o in open, over.
 au as ou in proud, plough.
 g always hard, as g in gate, get.
 ch as ch in church.
 sh or as sh in shine.

Other letters are pronounced very nearly as in English words.

A

Abhaṅg. A particular metrical composition in praise of the Deity. It is the popular meter of the poet-saints in their hymns of praise; the *abhaṅgs* of Eknāth, the *abhaṅgs* of Tukārām etc.

Abheda-bhakta. A *bhakta* who has the conception of no-difference (*abheda*) between the *paramātmā* [Supreme-*Ātmā*] and the individual *ātmā*. *Abheda-bhakti* is the worship of God in harmony with the conception of the identity of the *paramātmā* and the soul [*ātmā*] of the worshipper.

Adhelā. A copper coin worth half a pice.

Agnihotri. The priest who maintains the Sacrificial fire.

Amrita. Nectar. The drink that prevents death.

Anugraha. Favor, grace, kindness, Instructing in mystical verses or incantations.

Anushthāna. Performance of certain ceremonies and works in propitiation of a god.

Avatār. Etymologically it means "one who has descended." A divine *avatār* is the coming down to earth of such a divine being, as for example, Viṣṇu in the form of Kriṣṇa, or Rāma. In Indian mythology, as well as in all popular conceptions, these *avatārs* are for the sake of combating some evil condition or conditions in this world, or, to save the world from its sin and misery.

Human *avatārs* are also recognized (*mānava avatār*), that is, a good man who has died, reappears later in some other good man, to carry on, or to complete, the work of the former. Eknāth is spoken of as an *avatār* of Dnyānadeva, and Tukārām as an *avatār* of Nāmadeva. Or Eknāth, for example, is spoken of as an *avatār* of God, making him, therefore, both divine and human.

Achārya. Head of a religious order or sect.

Arati. 1. The ceremony of (waving around an idol, guru etc.,) a platter containing a burning lamp. 2 The

platter and lamp waved. 3 The piece of poetry chanted on the occasion of the ceremony of waving, expressing praise or worship.

Ashrama. 1. The abode of saints and rishis. 2. The word is also applied to four conditions of living, the *Brahmacharya*, or the period of chaste youth, and study; The *grihastha*, the householder in his married and secular life; The *vānaprastha*, who as age comes on passes his worldly cares over to others, and goes into the forest for meditation, and the fourth the *Sannyāsi*, who entirely abandons all worldly cares, delights and passions, and is wholly absorbed in contemplation or the worship of God. These four *āshramas* are considered the ideal life for a Brāhman.

Ātmā. The soul, the soul of the universe, the human soul, the vivifying principle, the self, the ego. For clearness the soul of the universe is spoken of as *parama* [supreme] *ātmā*, to distinguish it from the individual *ātmā*, the two, however, in Vedāntic philosophy being identical. Brahma, or the *Parama-ātmā*, partially defined as *satchidānanda* [Existent, intelligence, joy] is the sole existing substance. The universe, as it appears in animate and inanimate forms, with their special names, is but the form in which the *ātmā*, the *paramātmā*, or *Brahma* manifests itself. The human soul, or *ātmā*, is, therefore, only a form in which the *paramātmā* appears. The "great sentence" *aham-bramhāsmi*, "I am Brahma," is the conscious acceptance of the philosophic postulate of the oneness of the soul of the universe with the individual soul.

B

Bachnāg. Poisonous root of the *Gloriosa Superba*.

Bhajan. 1. Adoration or worship. 2 Repeating the names of God as an act of worship. 3 A hymn, or verses sung in the worship of God.

Bhakta. 1. A worshipper, votary, or follower of; one devoted or attached to. While the above definition is etymologically correct, in usage, by the poet-saints, there is connected with it a moral idea. A *bhakta* implies a really pious man. A hypocrite is not a *bhakta*, though technically and outwardly he might appear to be one. 2. A special religious class devoted to the religious life.

As the different manifestations of God, and the various *avatārs* appeal differently to different minds, there is a personal choice as well as the traditional, or family choice of the special manifestation of God. There is therefore, a *Vishnubhakta*, a *Sivabhakta*, a *Haribhakta*, a *Rāmabhakta*, a *Vitthalbhakta*, and so forth.

Bhakti. Literally, worship or adoration. It is the attitude of the *bhakta* towards God. It always implies a moral idea of sincerity and purity of worship, accompanied with love. Again and again the poet-saints affirm that there can be no *bhakti* without sincerity and love. *Bhakti* is, therefore, more than mere worship, which can be so easily a mere outward form. *Bhakti* must be the true feeling of the heart, of reve-

rence, and love of God, whether expressed in outer forms of worship, or in the mental worship (*Mānas puja*).

Bhaktimārga. Bhakti-mārga, the way of *Bhakti*. Three ways are recognized for the deliverance of man from the succession of births and deaths, with their sins and sorrows, and with their good deeds and joys, as well. The *Dnyānamārga* [The Way of Knowledge] holds the highest place in the minds of philosophers, because, when by true Knowledge, Ignorance disappears, all causes of sin and sorrow disappear. The *Karmamārga*, or Way of Works, is recognized by the poet-saints as a way, but a very hard way, and a very dangerous way. In the case of both, of the above ways the danger is pride, and with pride comes a fall. The safe way, the sure way, the easy way, for all high or low, is the *bhakti-mārga*, in which a man throws himself on the mercy of God, *bhakti* on man's part, and mercy, forgiveness, and salvation, on God's part. With *bhakti* sincere, and the consequent gift from God of *moksha* [salvation, deliverance], a return to this earth is avoided, and there is eternal life in the presence of God. Because it is a sure and easy way for all, the poet-saints give the *Bhakti-mārga* the highest preference. Although, the word etymologically does not imply it, the usage of the poet-saints in strongest terms emphasizes the moral side of *Bhakti*, not only sincerity in *Bhakti*, but a pure ethical life is essential to the very idea of *Bhakti*. Eknāth's writings are especially emphatic on this importance of internal and external moral purity.

Brahma. *Brahma* is the substance of which all things consist. Existing things have forms and names (*nāma* and *rupa*). That they exist and have *forms* and *names* is as real as is the real substance *Brahma*. To consider these forms, however, as different from *Brahma*, making a duality, is due to *ignorance*, that Ignorance personified is called *māyā*. (which see.)

Brahmachāri. A Brahman who observes the strictest chastity for a time or for life from a religious motive.

C

Chakōr. A bird that is said to subsist on moonbeams. This idea is very frequently used in poetic figures and illustrations.

Charitra. Actions, deeds, proceedings, exploits, history.

Chātaka. A bird said to drink only from the clouds, hence always eager for the rain. The idea is very frequently used in poetic figures and illustrations.

Chipla. A musical instrument, consisting of two sticks rattled together.

Chal. A fireplace. In its simplicity it may be three stones so arranged as to have the fire between them, and the pot or pan resting on them, or a semicircular erection of earth to contain the fire in its cavity, and support the cooking vessel on its rim.

D

Dakṣhiṇā. Money or presents given to Brahmans and others on special occasions.

Darshana. Literally, sight, seeing, looking. In the religious usage of the word there is, however, much more than the physical sight, seeing or looking. There is an implication of respect, reverence and worship. There is no English word corresponding with this use of *darśana*.

Dasarā. A festival commemorating the period of the year when the Marāthā Kings started out on their campaigns.

Dhotar. The garment worn by men, consisting of a long piece of cloth wound around the body, tucked in front at the waist and also behind taking the place of the European trousers.

Divālī. The annual festival of lights.

Dnyāna. 1. Knowledge in general. 2. Knowledge of a specific and religious kind.—that which is derived from meditation and the study of philosophy; which teaches man the divine origin and nature of his immaterial portion, and the unreality of corporal enjoyments, sufferings and experiences, and the illusoriness of the external and objective universe; and which sanctifying him during life from earthly attachments and fleshly affections, accomplishes for him after death emancipation from individual existence and reunion with the

universal spirit. In some parts of India the word is pronounced *gyāna*.

Dnyānamārga. The Way of knowledge. (See *Dnyāna*).

G

Gāyatri. A sacred verse from the Vedas, repeated by Brahmans at their morning and evening devotions.

Ghatika. A period of twenty-four minutes.

Ghāt. 1 A mountainous range dividing countries. 2 A pass or difficult passage over a hill. 3 Quay, wharf, stairs, landing place (on banks of rivers or tanks). Hence applied by washermen, tanners, dyers, Brahmans, etc., to their respective places of resort.

Ghi. Clarified butter, also known as *tāp*. The butter is melted, thus removing the water that may be in it, and then preserved in jars.

Gotra. Family, race, lineage.

Guṇā. 1 A quality, attribute, affection, or property whether of matter or mind; a power, faculty, excellence, virtue; a property inherent or an affection supervenient in the most comprehensive sense. 2 The constitution of created things, as comprised in three *guṇas*; *satva* (existence, truth, goodness, brightness etc.) *raja* (energy, passion, action etc.) *tama* (evil, darkness, ignorance etc.) All created things are a mixture of

the three, *Satvaguna*, *Rajoguna*, and *Tamoguna*, and therefore, are spoken of as *Saguna* (possessing these *gunas*), and Brahma, the *paramātmā* is *nirguna* (unpossessed by these qualities). In God, in good men, in good things the *satva* predominates. In evil men or spirits or demons the *tama* predominates. The *rajoguna* is in all as the activity of either the good or the evil, or both. In God all is *satva*, because it is the *satva* that is in activity (*rajoguna*). In man there is a mixture of the *satva* and *tama*, and the activity (*rajoguna*) makes man a mixture of good and evil, sometimes the good predominating, sometimes the evil.

Guru. A religious teacher; one who instructs in the Shāstras.

H

Harabarā. A vetch, gram. *Cicer arietinum*.

Haridās. Servants of Hari [Vishṇu]. Worshippers of Hari. Wandering singers who praise the deeds of Hari.

J

Japa. The repeating of *mantras* or the names of God. A rosary may be used so as to know the number of times the *mantra* or names have been used. As this outer form requires an inner reality, *japa* stands also for meditation, for worship, for prayer, indeed for the

true spiritual life of a man. The correlative of *japa* is *tapa* (which see). *Tapa*, literally religious austerity, is also extended in meaning to comprise the outer religious life of a man. *Japa*, his inner religious life and *tapa* his outer religious life.

Jiva, Shiva. When *Jiva* and *Shiva* are thus used together *Jiva* stands for the individual *ātmā*, and *Shiva* for the Universal *ātmā*.

Jondhaḷā. A cereal plant or its grain. *Hulcus sorghum*.

K

Kaḍabā. The stalks with their leaves of the *jondhaḷā*, or *jvāri*, *Hulcus sorghum*, used for fodder.

Kailās. The Heaven of Shiva.

Kaliyuga. The present, fourth age of the world, the evil age. Its duration is considered to be 432,000 years, after which the world is to be destroyed. The present year A.D. 1926 corresponds with the *Kaliyuga* 5027. The initial year is 3101 B.C. The four *yugas* are the *Kritayuga*, *Tretāyuga*, *Dvāpārayuga* and the *Kaliyuga*. The four *yugas* together make a *Mahāyuga* (Great *yuga*, 4,320,000 years. It is this evil *kaliyuga* that has necessitated the frequent *avatārs* to check evil and to save mankind from its effects.

Kalpa. A day of Brahma, 432 million years of mortals.

Karma. 1 An act or a deed. 2 Religious action, as sacrifice, ablution etc., 3 Destiny; destiny being only the

allotment, to be enjoyed or suffered in the present life of the fruit of good and evil actions performed in former lives. 4 Deed or action. As all actions through the laws of cause and effect determine the actions in the next life. Karma is equivalent also to Fate.

Karmamārga. The law of works; the road to heaven through observance of rites and ceremonies and performance of virtuous deeds. (See *Dnyānamārga*, Way of Knowledge, and *Bhaktimārga*, Way of Devotion). The way of deeds. One of the three ways of Deliverance:—*Dnyānamārga*, *Karmamārga*, and *Bhaktimārga*.

Kathā. A Story, fable, exploits of Gods or heroes related with music and singing.

Kavāḍi. A cowrie. A shell used in making small change.

Kakīṇi. A weight of shells equal to 20 cowries.

Kāvāḍ. A bamboo lath provided with slings at each end in order to contain baskets, jars etc. and carried on the shoulder. Used for carrying water, vegetables etc.

Kirtan. Celebrating the praises of a god with music and singing. Reciting the names of the deity. In practice, however, it is a religious service of song. The leader has a topic which he delivers in song. He is accompanied with a chorus leader, and musical ins-

truments. Following their leader the audience may break out in ecstatic repetitions of the names of God, or of the lines of a chorus.

Kshetra. A sacred spot, a sacred city, a place of pilgrimage.

Kulkarni. A village officer who keeps public records and keeps the accounts of cultivators in their relation to Government.

M

Mahant. 1. The chief or head of an order of Gosavis, Bairagis etc., a religious superior. 2 Applied to the head or leading man among paṇḍits, devotees etc.

Mahābhārata. The great epic relating to wars of the Pandavas and Kauravas, ascribed to Vyās as author.

Mahārāshtra. The great nation. The old name of the country occupied by the Marāthā people, now included in the Bombay Presidency.

Mana. Mind. According to Western psychology the mind is the soul itself viewed as thinking or imagining. Mana, however, is regarded as an organ [*indriya*] of thinking and imagining and not a part of the pure *Ātmā* (Soul).

Mandap. An open temporary structure, made with *bamboo* or other poles, with cloth roof and sides, erected for festal occasions, for marriages, *kirtans* etc.

Mantra. A text, prayer, hymn or verse, which possesses mystical or supernatural power.

Māyā. This word is usually translated "Illusion," but this is not a satisfactory translation. Vedantic philosophy postulates that there is but one substance, called *Brahma*, or *paramātmā*, or *ātmā*. This substance appears in the form of the universe, and to the various forms there are names [*nāma-rūpa*]. These forms are temporary and changeable, and with the change of form the name disappears. It is due to Ignorance that these forms are supposed to be distinct from the One Substance. The reality of these forms is not denied, but that they are distinct from the One substance is denied. That they are distinct *i.e.*, that there is a duality, is the particular form of illusion which is indicated by the word *Māyā*. In usage *Māyā* becomes personified as the cause of the Ignorance (*adnyāna*) which sees duality where there is unity. One of the stock illustrations is that of gold in the form of various ornaments, each with its own name. That the gold appears in the form of various ornaments is not denied, but that those ornamental forms are permanent and distinct from the gold is denied. The ornaments can be melted; they disappear as ornaments, but the gold remains unchanged. To think the ornaments were distinct from the gold would be through Ignorance [*adnyāna*], and the cause of the ignorance, by a sort of personification is *māyā*.

Modi. Is the cursive writing of the Marāthi. The old Aśoka alphabet of the inscriptions, 250 B.C., gradually

developed in time into the *Devanāgarī*, used in transcribing Sanskrit literature, as also Marāṭhī literature. In business writing however, haste being important, and the pen being lifted from the paper as little as possible, it led to a change in the form of the *Devanāgarī* letters, which to the casual observer seem a different character, but which can be most easily traced back to the *Devanāgarī* origin. The tradition that *Modī* was brought from the south, or that it was the invention of Hemachandra in the 13th century, may be due to the character of the southern cursive writing, and it could well be that Hemachandra adopted it as the form for official documents. There is no doubt, however, that the *Modī* has developed from the *Devanāgarī* simply by rapid writing, with the lifting of the pen from the paper as little as possible.

Moksha. Deliverance of the soul from the body, its exemption from further transmigration, with all its joys and sorrows, sins and good deeds, and its absorption into the divine essence.

Mukti. Exemption of the spirit from further migration and the reabsorption of it into its source, the divine monad, Brahma, the substratum and substance of universal being. This deliverance from births and deaths, must be understood to include in the idea the deliverance from the sins and sorrows, even from the good deeds and joys of life, for each life is made up of these. The four forms of *mukti* are *sāyujyātā*, *salokatā*, *saṁīpatā* and *sarūpatā*, (see *sāyujyātā*).

N

Namaskār. Worship, obeisance, reverential or respectful address or salutation. It is performed by joining the palms, inclining the head and pronouncing the word *namaskār*. A *sāshtāṅg namaskār* is the prostration on the ground, so that eight parts (*ashta*) of the body touch the ground, and is the most profound method of showing reverence to God or man.

Nirguṇ. *Nir-guṇ*, Literally without a quality. *Brahma*, or *ātmā*, *paramātmā* the one substance which appears to us as the universe, cannot be described in human words. It is indescribable (*avāchya*.) While the one substance cannot be described the forms in which it appears can be described, and their qualities determined. The forms with their names are, therefore, *saguṇ*, [*Sa-guṇ*] with quality, God, as a personal being creator of the special form, in which the universe appears, is recognized as one of the forms in which the One eternal substance appears. God, therefore, is *saguṇa*, that is, he has qualities which can be described in human understandable words. *Brahma* is *nirguṇ*; God (*īśvara*) is *saguṇ*. The gods, all *avatārs*, idols, and the visions of God, are all *saguṇa* manifestations of the *Nirguṇ Brahma*, or *nirguṇa ātmā*. The *Saguṇ Śvara*, being but the one of the many forms in which the *Nirguṇ Śvara* appears, are, of course, to be identified as the golden bracelet is identified with the gold of which it consists. The poet-saints therefore in their hymns of praise, their invocations, their worship, and their prayers, make no distinction. They are addressed as well to the *nirguṇ* God as to the *saguṇ*

God. This identity of the *saguṇ* and the *nirguṇ* is often asserted very definitely.

Nivṛitti. Cessation from worldly concerns and engagements; also Absorption into Brahma.

O

Ovi. A stanza of a particular metre of Marāṭhi verse.

P

Pada. A variety of metrical compositions, used in hymns or anthems. Very many of the poet-saints have written in this metre. (See the Padasangraha in the Kāvya-sangraha Series for examples).

Pādukā. An impression of a foot on stone, worshipped as the trace of some god or guru.

Pānsupāri. A roll of the Piper-betel leaf with Areca nut, cloves, lime etc. (See *Viḍā*).

Pāp. Sin in the abstract, or an evil deed. It is the exact negative correlative of the word *puṇya*, goodness or holiness in the abstract, or a good or holy deed. That *pāp* and *puṇya*, evil and good deeds must receive a future reward of suffering or happiness is a part of Hindu philosophy, but this idea does not belong to the words themselves. Molesworth's Marāṭhi English Dictionary of 1831, founded on the Marāṭhi-Marāṭhi Dictionary of 1829, rightly defines these words. I differ absolutely from the Notes on these words in

Molesworth's Second Edition of 1857, and from its definition of the word *punya* as "merit," a meaning it never has had in Sanskrit, or in the whole course of Marāthi literature, until influenced by Molesworth's second edition. See further discussion under *punya*.

Peth. A region or large division of a city. A manufacturing or a trading town. A market town. A ward of a city.

Pradakshiṇā. Circumambulation of an object, keeping the right side towards it. These objects may be idols, sacred trees, the *tulsi* plant, a temple, even a sacred city. Keeping the object to the left would imply irreverence.

Prahar. An eighth part of the day of 24 hours. A *prahar* is therefore a period of three hours. The prahars begin at sunrise, at six, hence Donprahar [*two-praharas*] is noon.

Prakriti. In philosophy *prakriti* and *purusha* are words that denote the material and the immaterial universe. *Prakriti* (Nature, matter phenomenon) conceived as female, and *Purusha* (male, the soul, life, activity) by their union make the whole universe, an anthropomorphic expression of the idea expressed in English as "matter and mind."

Prasād. 1 Favor, graciousness, propitiousness. 2 Any thing (a fruit, flower, rice etc.) given by an idol, a *guru*, a saint, as a blessing or a mark of favour." 3 Food etc. presented to an idol or a holy person to be

distributed, thus honored, among worshippers etc. 4
The sweetmeats and fruit distributed among the audience at the conclusion of a *kathā*, *kirtan*, or puranic reading.

Prākṛit. In the usage of the Marāthā poet-saints the *Prākṛit* language means the Marāthi language. As distinguished from the Sanskrit (the polished language), it means the common vernacular of the people. As may be seen from the lives of the poet-saints and their works, they had to encounter a certain amount of opposition against their Marāthi, or *Prākṛit* versions of the sacred Sanskrit texts. (See Eknāth's life, *Bhaktalīlāmṛita* Chapter 21).

Prārabdha. Deeds in former births determined the course of one's life in the birth previous to this. Deeds in the previous life have determined the course of one's present life. Deeds in the present life will determine the life in the next birth. This is the law of *prārabdha*.

Puṇya. Goodness or holiness in the abstract, or a good or holy deed. Its negative is *pāp*, or sin in the abstract, or an evil deed. In the definition of this word as also in the definition of the word *pāp* I differ absolutely from Molesworth's Marāthi and English Dictionary, second edition of 1857. In a note it says, "The word bears not the feeblest implication of holiness, godliness or purity of spirit." On the contrary it implies all three. And by its using the definition of "merit" (not found in the edition of 1831) an idea foreign to the word has since then been attached to this noble

word. "Merit," meaning a future reward of a good deed, is no part of the meaning of the word *Punya*, which is simply goodness or holiness in the abstract or a holy or good deed. The idea of merit belongs to Indian philosophy, but not to the word *punya*. Every *punya* will have its reward in the future, as will every *pāp*, but this idea is not in the word itself.

The first edition of Molesworth of 1831, founded on the paṇḍit's Marāthi-Marāthi edition of 1829 has the correct definition. See also Monier-Williams Sanskrit dictionary under *punya* and *pāp*. The word *punya*, twice used in the Ṛigveda, many times used in the Upanishads, and Bhagavadgītā, and all through old Marāthi literature, is the exact negative of *pāp*. It, in no single instance, means "merit" as implying a future reward.

Puranṇoli. A wheaten cake with stuffing of coarse sugar, pea flour etc.'

Purāṇ. A particular class of Hindu sacred literature, generally regarded as eighteen in number. They deal with stories of the creation of the world, its destruction, its renewal, of gods, goddesses, and heroes. The eighteen are Brahma, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Vāyu, but there are other lists of 18, slightly varying from this. Of the Purāṇs the Bhāgavata, giving the life and teachings of Kṛishṇa,

has had the greatest influence on the thought and life of the Marāthā poet-saints.

Purāṇik. "A Brahman well read in the Purāṇs. A public expounder of them." On account of the vast extent of Sanskrit literature, those who expound the sacred books have to specialize. There are those who make a speciality of expounding some Purāṇ and are known as Purāṇiks.

Purusha. See Prakriti.

R

Rāmāyaṇa. The great epic relating the exploits of Rām, ascribed to Vālmiki as author.

S

Sadguru. Literally a true, or good guru (see *Guru*.) While primarily the word applies to human teachers, or *gurus*, the poet-saints even applied it to God, for a *sadguru* is regarded as a manifestation of God. The Marāthā Poet-saints frequently refer to the high moral qualities, the sincerity, the unselfishness, the unhypocritical spirit, that marks a *sadguru*, as distinguished from a false guru.

Saguṇ. See Nirguṇ.

Samsāra. 1. The world, mundane existence, human life, man's mortal state. 2 The affairs of life; worldly

business; the vocations and engagements, the cares and troubles of secularity.

Sannyāsi. One who has cast off all worldly possessions, and carnal or natural affections, an ascetic. The poet-saints distinguish between the hypocritical, formal *Sannyāsi*, who outwardly appears only to have given up all, and the true and sincere *sannyāsi*, whose giving up of the world is genuine.

Santa. A saint, practically synonymous with *sādhu* (which see). He is one who has lost worldly desires and devotes himself to the worship of God. But whatever he may appear outwardly, no one is a *santa* without purity of heart and life. The appellation *Kavi-santa*, or poet-saints, designate those saints who were poets. The Marāthā poet-saints begin with Dnyāneśvara, about A.D. 1290, so far as their works are known, and continue to the present day.

Satchidānanda. Existent-intelligence-joy. Although *Brahma*, or the *paramātmā* cannot be described in human words [*avāchya*], yet because, it is believed to *exist*, to be that which takes the form of *intelligent beings*, and to express itself in beings feeling *joy*—*Brahma* being the substrate of these—this definition of *Brahma* is very frequently employed. It should be noted that the two words, *existence*, intelligence and *joy* are not adjectives, but nouns. They do not connote that *Brahma* is *intelligent* and *happy*, but that the One existent substance, *Brahma* appears in the form of intelligent beings possessing joy and goodness.

Sādhana. The means employed to obtain deliverance from births and deaths and all that life implies in its sins and sorrows and even joys.

Sādhu. A holy man; a saint or sage; one of subdued passions and of contemplative habits. The poet-saints give the word a moral emphasis, hence a *sādhu* is a man of pure character, one truly devoted to God, a spiritually minded man; a good man. A man can appear hypocritically a *sādhu*, and not be a *sādhu*, for a *sādhu* must be pure in heart and life. The wandering professional *sādhu*, called such, may or may not be sincere, but he is not considered a true *sādhu* without purity of heart and life.

Sāstāṅg-namaskār. See Namaskār.

Sāvadhāna. Literally attention, heed. At the moment of marriage, the priests in solemn tone repeat the words "*Sāvadhānam, sāvadhānam*" and at that moment the curtain between the bride and bridegroom is removed, and the marriage is complete.

Sāyujyatā. The fourth of the four states in which *mukti* [final deliverance] is distinguished, *viz.*, absorption into the essence of Brahma. The four are *Sayujyatā* [absorption into the essence of Brahma]; *Salokatā* [residence in the heaven of a particular deity]; *Samīpatā* [Nearness to the Deity]; and *Sarupatā* [Bearing the likeness of God].

Shānti. Peace. Unruffled mind.

Shloka. A verse, a stanza, a quantity of four lines. A particular metre; praise. In the Marāṭhi commentaries the *Shloka* commented on is the Sanskrit text.

Shrāddha. A kind of funeral rite or ceremony in honour of the departed spirits of dead relatives, observed with great strictness at various fixed periods, especial honor being given to paternal and maternal ancestors.

Shudra. The fourth grand division of the Hindu body; also an individual of it. The four grand divisions are *Brahman*, [the priestly caste]; *Kshatriya*, [the warrior, military, governing class]; *Vaishya* [agricultural and mercantile class] and *Shudra* [the servile class, whose duty is to serve the upper three]. The *atishudra*, also called *anāmik*, *antyaja*, are those still lower than the shudra, and outside of the four grand divisions. Hence they are *asprishya* [Untouchable] or *anāmika* [Unmentionable].

Shruti. The Vedas severally or collectively. The word is from the Sanskrit, meaning "hearing."

Siddhi. A supernatural power or faculty supposed to be acquirable through the performance of certain magical, mystical, or alchemical rites or processes. Eight are enumerated, *viz.*, *aṇimā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prakāmya*, *ishitva*, and *vaśitva*. The powers or *siddhis* are personified as female beings, or *siddhis*, who come and serve those who by their austerities or otherwise gain those powers.

Skandha. A section of a book, a book, a chapter.

Stotra. 1 Praise, panegyric, eulogium. 2 A book or writing in celebration of the praises of God; also a hymn.

Svāmi. A master or lord, the master or lord of, also the proprietor or owner of. Applied to the Deity, a god, a king, or prince, a spiritual preceptor, a husband, a holy personage, a learned Brāhmaṇ, a *Gosavi*, *Sannyāsi* etc. It is used also as a title, as Keśava-svāmi.

T

Tapā. Religious austerity, pious mortification of the body. It is especially connected with the *yoga* system, and the *yogis* carry it to its extreme limit. But it also has less austere usage, meaning the duties of life, the special duties of Brahmins, Kshatriyas, Vaishyas and Shudras. It is, therefore, the correlative of *Japa*. *Japa* signifying the inner spiritual life, and *tapā* the outer religious life. (See *Japa*).

Tilak. The spot or line made with coloured earths or unguents upon the forehead. It is considered either as an ornament or as a sectarian distinction.

Tirtha. 1 A holy or sacred place, any place of pilgrimage, but especially particular spots along the course of sacred streams or in the vicinity of sacred springs. 2 A holy stream, or water brought from one. Water in which a Brahman, *sannyāsi* etc., has dipped his feet, or which has been poured over an idol; holy water.

Tulsi. A plant venerated by the Hindus, Holy Basil, *Ocymum sanctum*. It is usually grown in an earthen altar before the door of the house, or in the garden behind the house. Its leaf is used in offerings, in garlands, and its stalks also have sacred uses. Those worshipping the plant go around it, keeping it to the right [*pradakṣhiṇā*] with palm to palm, repeating a *mantra*, or prayer.

U

Upanishad. The oldest philosophical literature.

Upāsana. Worship or religious service.

V

Vaikunṭha. The Heaven of Viṣṇu.

Vastu. The real as opposed to the unreal. Brahma. The Universal *Ātmā*. *Substance*. The substance of which the Universe consists, namely Brahma.

Vairāgi. An ascetic or devotee; one who has subdued his worldly desires and passions. The word is also applied to a class of religious mendicants. The word is also pronounced *bairāgi*. The poet-saints distinguish between the true and the hypocritical *vairāgi*.

Vairāgya. 1 Indifference to or absence of worldly desires or passions. 2 Popularly, Renunciation of all sensuous delights or gratification.

Vedas. The oldest of the Indian Scriptures. The four Vedas are, the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvaveda.

Viḍā. A roll of the leaf of Piper-betel with Areca-nut, cloves, lime etc. It is usually chewed after a meal. It is distributed to an audience after a *kīrtan*, or any public assembly, and is the final act. It is believed to be a digestive, and also as purifying the mouth. It is generally called *pan-supāri* [leaf-supāri nut]. Many have the habit of chewing it constantly.

Videhi. Literally, one without a body [*vi-deha*]. In usage however, it implies a temporary or permanent absorption of the mind in a way to make one unconscious of the possession of a body, as when one is intensely listening to a *kīrtan*, he is for the time being a *videhi*. Or when through a life of constant contemplation of the *ātmā*, or of God, the ascetic or devotee loses all thought of his body, of cold or heat, hunger or thirst, desires or passions, he is a *videhi*. A man is a *videhi* when the spiritual completely dominates the physical.

Vivēka. Right-thinking. To the Vedantist right-thinking is the discrimination between reality and unreality.

W

Wādā. 1 A stately or large edifice, a mansion or palace. 2 A division of a town, a quarter, a ward, as Brahman-wādā, Mahār-wādā. 3 An enclosed piece of meadow-field, or garden ground; an enclosure. 4 A cluster of huts of agriculturists, a hamlet.

Y

Yama. The god who rules over the spirits of the dead.

Yoga. Spiritual or abstract devotion; union with *Brahma* through abstract meditation, or contemplation; also the practice or exercise of this sort of worship.

Yogabhrashta. One who was interrupted in his preceding birth during the performance of *Yoga* [abstract meditation upon *Brahma*]. As an example, a pious outcaste, devoted to Eknāth, is called a *Yogabhrashta*. In the Autobiography of Bahiṇābāi, a calf, because of its peculiar pious actions, is called a *yogabhrashta*. Indeed any pious person can be described as a *yogabhrashta*, as one whose pious life in a former birth was accidentally interrupted and has now a further opportunity.

Yogi. 1 A performer of the abstract meditation called *yoga*. 2 An ascetic or devotee in general. Popularly a *yogi* is supposed to be able to gain extraordinary powers through his practice of *yoga*, called *siddhis* (which see), and the ash-covered *yogi* is able to instil much fear in the minds of the ignorant. The poet-saints, of course, distinguish between the hypocritical *yogi* and the true *yogi* whose heart and life must be pure.

Yojana. A measure of distance equal to four *Kos* roughly about eight miles.

APPENDIX II.

NOTES ON DĀSOPANT DIGAMBAR.

Sources of information.

TWENTY FIVE YEARS AGO Dāsopant Digambar was hardly more than a mere name in Western India. In 1902, however, that enthusiastic and devoted scholar, Vishvanāth Kashināth Rājwāde, in one of his journeys of research, discovered at Ambā Jogāi (Mominābād) in the Hyderabad State, a branch of the descendant of Dāsopant, possessing many manuscripts of the voluminous works of this poet-saint, and in addition an account of his life, in manuscript, by an unknown author. Mr. Rājwāde published a short account of his discovery in the series known as Grantha-mālā.

In 1904, Mr. Vināyak Lakshman Bhāve, the well known scholar of Marathi literature, (in 1919 the author of Mahār-āshṭra Sārasvat, History of Marāṭhi Literature), published in the series known as Mahārāshṭrakavi the Dāsopant Charita [Life of Dāsopant] which had been discovered by Mr. Rājwāde. The manuscript of this work, and the only one known to exist, was given to Mr. Bhāve by one of Dāsopant's descendants at Ambā Jogāi, Shridhar Avadhūta Deshpāṇḍe, the 12th in the line of discipleship-descent.

In 1905 Mr. V. L. Bhāve published in the Mahārāshṭra-kavi two chapters of Dāsopant's great work, the Gītārṇava, a commentary on the Bhagavadgītā, the manuscript of which had been given him by Shridhar Avadhūta Deshpāṇḍe.

In 1912 Mr. Shankar Shri Kṛishṇa Dev of Dhulīā, also an enthusiastic and devoted student of the Marāṭhā Poet-Saints, published in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, Vol. 4, Part 1, page 10, a short note on Dāsopant and his Marāṭhi and Sanskrit works.

In 1914 Mr. Dev published in the Proceedings of the Bhārat Itihās Samshodhak Maṇḍal the Grantharāj of Dāsopant. The preface contains such information regarding Dāsopant as Mr. Dev was able to collect.

In 1915 Mr. V. L. Bhāve published in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, Vol. 12, page 106, a summary of Dāsopant's Santavijaya.¹

In 1919 Mr. Bhāve published his History of Marāṭhi Literature (Mahārāshṭra Sārasvat). See page 117 for his account of Dāsopant and his works. On page 145 a facsimile of what is believed to be Dāsopant's handwriting is given. Mr. Bhāve's chapter on Mahīpati and other historians (Mahīpati va itar Charitrakār), containing a reference to Dāsopant, is a reprint with slight changes of his article printed in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, Vol. 12, page 108.

¹ Mr. Bhāve thinks Mahīpati must have been acquainted with this work, see page 112.

Early references to Dāsopant.

Mahīpati (1715—1790) in his Bhaktavijaya, written in 1762, Chap. 57, 178, merely mentions his name in the list of Saints.

In the invocation to Bhaktalīlāmṛit (written in 1774) Chap. 1, Dāsopant is described as one who had received the blessing of Datta (*Datta anugrahi*).

In Bhaktalīlāmṛit Chap. 22, 48 to 68, the meeting of Eknāth and Dāsopant in a forest is recorded. In chapter 22, 79 to 101, there is an account of a visit paid by Dāsopant to Eknāth at Paithan.

Moropant (1729—1794) in his Sanmaṇimālā, Jewel-necklace-of-Saints, says :

Dāsopantiṅ kelā Gītārṇava mānavā savā lākh

Grantha parama dustara to na layachi jase na Vāsavālākha.

Jayarāmasuta, a disciple of Rāmdās (1608—1681), mentions Dāsopant in his Santamālikā. See Kāvyeṭihāsa-sangraha, No. 24, Part 3, page 33.

Girdhar, a disciple of Rāmdās, in his Shri Samartha-pratāpa 16, 34 mentions the Gītārṇava as the work of Dāsopant.

The published works of Dāsopant.

Grantharāj. This was printed in 1914 by Mr. S. S. Dev of Dhuliā from four MSS., two of which he obtained at Ambā Jogāi, and two from Yekhehāl, found in the *Math* of Atmārām, the author of Shri Dāsavishrāmadhāma. These MSS. are designated by *Om*, *Shri*, *Ra*, and *Ma*, and their dates Mr. Dev gives as 1728, 1578, 1678, 1758 respectively. The Ms. *Om* was used for printing, but the variations found in *Shri*, *Ra*, and *Ma* are indicated in foot notes. In printed form the Grantharāj covers 196 pages.²

The Grantharāj is a philosophical work in verse, consisting of eight chapters (*Prakaraṇ*) put in the form of a dialogue between *Guru* and Disciple. The Disciple asks questions regarding the true meaning of *Bandha* [Bondage of the Soul], *Moksha* [Deliverance] and *Jīvanmukti* [Deliverance though still living]. The answers of the *Guru* are in accord with the usual Vedantic formulae, and are corroborated by quotations from the Bṛihadāraṇyaka, Taittirīya and Chhāndogya Upanishads.

Gītārṇava. The two first chapters of this work were published by Mr. V. L. Bhāve in 1905, in the Mahārāshṭrakavi series. The MS. was given him by Shridhar Avadhūta Deshpāṇḍe of Ambā Jogāi. The age of the MS. is not indicated. The *Gītārṇava* is a commentary on the 18 chapters of the Bhagavadgītā. Every word of the original is commented upon, the whole making a voluminous work, said to consist of 125,000 verses. In the second chapter the author inserts at some length a story of human life and its sorrows,

² See Preface to Grantharaj, page 12.

also an amusing story at considerable length, of a Brahman, who, even under the greatest pressure, refused to use Prākṛit for communication, employing only Sanskrit.

Dāsodigambarkṛit Santavijaya. Mr. Bhāve, in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, 1915, vol. 12, page 106 gives a summary of the 34 chapters of the Santavijaya, with its long list of Marāthā Saints, beginning with Dnyānadev.

List of published and unpublished Works.

The following list of 52 works of Dāsopant in Marāthi and Sanskrit is given by Mr. S. S. Dev. See preface to the Grantharāj, page 4.

| | |
|--------------------------------|-------------------------------------|
| Gītārṇava | Bhaktirājakavacha |
| Gītārthabodh | Vajrapañjarakavacha |
| Avadhūtārāj | Sahasranāmaṭīkā |
| Grantharāj | Dattātreyanāmāvali |
| Prabodhodaya Pūrvārdha | Daśa, Dvādaśa, and Śata Nāmāvali |
| Prabodhodaya Uttarārdha | Mangalamūrtipūjā |
| Sthūlagītā | Vāchakīpūjā |
| Vākyavṛitti (in prose) | Mahāpūjā |
| Panchikaraṇ (written on cloth) | Mānasikapūjā |
| Padārṇava | Vedoktapūjā |
| Dattātreyamāhātmya | Vaidikapūjā |
| Gītābhāshya | Yantrapūjā |
| Sārthagītā | Nāmāmṛitastotra |
| Avadhūtagītā | Gītāstotra |
| Anugītā | Prabandhastotra |

| | |
|-----------------------------|------------------------|
| Dattātreyasahasranāmastotra | Gitāprabandhastotra |
| Dattātreyadaśanāmastotra | Siddhamālāmantrastotra |
| Dattātreyadvādaśanāmastotra | Upakālastotra |
| Dattātreyashoḍaśanāmastotra | Shoḍaśāvatārastotra |
| Dattātreyasātanāmastotra | Shoḍaśāvatāraprādur- |
| Siddhadattātreyāstotra | bhāvastotra |
| Shaḍguruyantra | Āgamanīgama |
| Shoḍaśadalayantra | Vedapādākhyastotra |
| Atripanchakapradhānayantra | Shoḍaśāvatāradyānas- |
| Śivastotra | totra |
| Gurustotra | Daśopanishadbhāshya |
| Shoḍaśastotra | |
| Śītajvaranīvāraṇastotra | |

Historical Notes.

Dāsoṇant Digambar is believed to have born in A. D. 1551 and died in 1615.³ He was thus the contemporary of the great Poet-Saint Eknāth (1548—1609) and tradition records their meeting together.⁴ He lived during the reign of that tolerant Muhammadan Emperor Akbar, but under the immediate rule of the Muhammadan king at Bedar, Ali

³ More exactly, in Indian chronology, he was born in Shaka 1473, Bhādrapada, Vadya 8 and died in Shaka 1537 Magha, Vadya. 6. This I give on the authority of Mr. Vishvanath Kashinath Rajwade. See Granthamala of 1902, also Mr. S. S. Dev in preface of Grantharaj page 2. Also Mr. V. L. Bhavē in Maharashtra Sarasvat page 117. I am unaware of their authority, but presume the dates were obtained locally from Dasoṇant's descendants at Amba Jogai.

⁴ Mahipati in his Bhaktalilamrit, Chap. 22, 48—68 and 81—101

Barid Shah.⁵ When Dāsopant died (1615), Tukārām at Dehu and Rāmdās at Jāmb were boys of seven years of age.

At Ambā Jogāi, also known as Mominābhād, in the Hyderabad State, there is the *Samādhi*, or tomb, of Dāsopant Digambar. There are also at the same place two families claiming descent from Dāsopant, the one called the major branch (*Thorleñ devghar*), the other the minor branch (*Dhākteñ devghar*). In the major branch the present representative in the line of discipleship is Shridhar Avadhūta Deshpāṇḍe. There is also a branch of the family at Bāvagi near Bedar, and still another at Chandrapūr near Nāgpur.⁶ All these branches are said to possess manuscript copies of Dāsopant's works.⁷

It is evident from the voluminous nature of Dāsopant's works, their contents, language, style, etc., that he was a man of learning and of piety, and given to untiring labor.

The question of his influence on his own and following times is not easy to answer. Copies of his works have been

⁵ The Barids were generals in the army of the Bahamani kings at Bedar, and in 1539 displaced the Bahamani dynasty. Ali Barid Shah, under whom Dasopant must have lived, died in 1582. See Kincaid's *History of the Maratha People*, The Bahamani Kingdom, pages 60 to 79 and 102.

⁶ The family line is as follows: Digambar, Dasopant, Dattajipant, Vishvambhar, Dasoba, Dattaji, Devaji, Vishvambhar, Gurubova, Avadhuta, Atrivarada, Vishvambhara. See Rajwade in *Granthamala* under Dasopant, and *Maharashtra Sarasvat*, page 119.

⁷ *Grantharaj*, page 4 of preface. Also *Maharashtrakavi*, Part 2, page 39.

thus far found only with his descendants, and in the *Math* of Atmārām, the author of *Shri Dāsavishrāmadhāma*, at Yekhehal. His *Gītārṇava* was, however, known to Moropant (1729—1794), and Mahīpati (1715—1790) relates of Dāsopant's meeting Eknāth on two occasions. His works were probably known to Rāmdās. The evidence of this is two-fold. (1) Girdhar, the disciple of Rāmdās, in his *Samarthapratāpa*,⁸ conceives of a banquet given by Rāmdās to authors past and present, at which the viands were their respective literary works. Dāsopant is mentioned as guest, and the *Gītārṇava* as his special contribution to the banquet: *Dāso Diḡambara svayampāki sovaḷe Gītārṇavarāśīṇ saṃpūrṇa jecvīle* (*Shri Samarthapratāpa* 16, 34). (2) There is a very noticeable similarity between some portions of Rāmdās' *Dāsbodh* and the *Grantharāj* and the *Gītārṇava*. Compare Rāmdās' picture of human life in (*Dashak* 3, *Samās* 1—4) with *Gītārṇava* Chap. 2, 2115—2175, and *Grantharāj* Chap. 3, 55 and following.

⁸ *Shri Samarthapratāpa* by Girdhar, page 99; published by S. S. Dev at Dhulia in the *Ramdas and Ramdasi* series, 1912 (shaka 1834).

श्रीदासोपंतचरित्र

श्रीगणेशायनमः । श्रीसरस्वत्यै नमः । श्रीमदादिगुरुदत्तात्रेयाय नमः ।
ॐ नमो सद्गुरु दिगंबरा ! । सहजानंदा ! सौख्यसमुद्रा ! । अज्ञानतमहर
दिवाकरा ! । गणेशरूपा, तुज नमो ! ॥ १ ॥ सकृत् म्हणतां गणपति ।
समूळ हरे देहभ्रांति । तुंच प्रगटसी सर्वा भूती । सर्वांतरात्मा, दयाळा ।
॥ २ ॥ जय जय आदिमाये जगदंबिके ! । स्वार्नदवनीचे दिव्य कळिके ! ।
भक्तवत्सले ! विश्वव्यापिके ! । विश्वानंदे ! श्रीशारदा ! ॥ ३ ॥ आतां
वंदूं कुलस्वामी, । ऐसें म्हणतां सप्रेमी । स्वयें प्रकटून हृदयपद्मी । प्रेम
देतसे बाह्यांतर ॥ ४ ॥ प्रेमपुरनायक । ऐसें वाखाणिती व्यासादिक, ।
ब्रह्मादिकांचें ध्येय देख, । मार्तंड माझा कुलदैवत ॥ ५ ॥ त्यास ध्यातां
हृत्कमळी । वृत्ति रंगली तत्पदकमळी, । तेणें योगें पुष्टि चढली ।
निज वाचेसि निश्चयें ॥ ६ ॥ सप्रेम वंदूनि मातापिता । जे सकळ
देवतांचे स्थान तत्त्वता । त्यांचे अभयकर घेऊनि माथां । प्रेमास पात्र मी
झालों ॥ ७ ॥ आतां वंदूं संतसज्जन, । जे वैराग्यसिंधूचीं दिव्य रत्नें, ।
त्यांचें अभय होतांचि पूर्ण । पुढें चालेल ग्रंथरचना ॥ ८ ॥ त्रयमूर्तिरूप
दत्तात्रेय, । ब्रह्मादिकांचें निजध्येय, । संपूर्ण उपनिषदांचें गर्भ होय ।
अतर्क्य महिमा निगमागमां ; ॥ ९ ॥ तो दत्तच माझा सद्गुरु । नाम
जयाचें श्रीदिगंबर ; । सहजानंददायक, चराचर, । अंतरात्मा, सर्वेश ।
॥ १० ॥ त्याचें अवतारचरित्र, । जें सुखाचें सुखसागर, । युगायुगीं जें
झालें विचित्र । तें परिसावें स्वानंदें ॥ ११ ॥ जो आदिगुरु योगिराज, ।
जो विश्वाचें मूळ बीज, । जगदोद्वारास्तव सहज । अवतारले मनुजरूप ।
॥ १२ ॥ ते मानवी दिसतांही निर्धार । ते मानवी नव्हे, सर्वेश्वर ; ।
त्यांचें जें चरित्र सार । बोद्धं इच्छीं निजचित्तीं ॥ १३ ॥ तरि चित्ताचें

चेतकत्व, । बुद्धीचें बोधकत्व । सद्गुरु असतां सत्यत्व; ! त्यावीण वदती कोण असे ? ॥ १४ ॥ तेच वैखरी प्रवेशून । कथन करवीतसे स्वसत्तेन; । तें परिसावें स्वानंदमन । श्रोते तुम्ही दयाळू. ॥ १५ ॥ नारायणपेठचे देशपांडिये । नाम ज्यांचें दिगंबरराये, । पार्वती त्यांची भार्या निश्चयें, । पुण्यल्लोकांमाजी अग्रणी. ॥ १६ ॥ नेणो तें जन्म-जन्मांतरीं । काय आराधिलें श्रीहरि. । तरिच त्यांचे उदरी । अवधूत अवतरले पुररूपें. ॥ १७ ॥ नाम ज्यांचें दासो दिगंबर, । जे स्वामीही असेत निर्धार, । ज्याचें मुखीं गीतार्थगजर । सव्वालक्ष झाला असे. ॥ १८ ॥ तेच महाराज दासोपंत । श्रीदत्तचि ते मूर्ति-मंत, । जगदोद्धारास्तव निश्चित । त्या गृहस्थाघरीं अवतरले ॥ १९ ॥ सुहास्यवदन, आकर्षणयन, । सरळनासिक, गौरवर्ण । आजानुबाहु, सर्वलक्षणसंपन्न, । अनुपम्य, जर्गी अवतरले. ॥ २० ॥ माता पिता सौभाग्यसंपन्न । त्यांचें उपनयन आणि लग्न । करिते झाले द्रव्य खर्चून । स्वानंदेसीं त्या काळीं. ॥ २१ ॥ यापरी त्यांचे मातापिता । पुत्रसह-वर्तमान असतां । पुढें काय वर्तली कथा । ते परिसावी सप्रेम. ॥ २२ ॥ नारायणपेठादि पंच महाल । दिगंबरराय देशस्थ तेथील; । ते फार योग्य असतां वहिल । तेथील अधिकारी तेच होते. ॥ २३ ॥ तेथील द्रव्य संपूर्ण । देशपांडियांचे विद्यमान । सरकारी पावतें करून । घावें ऐसा नेम असे. ॥ २४ ॥ यापरी मर्यादा असतां । एके वर्षीं अवर्षण पडतां । सरकारपैका न पोहचतां । यांस नेलें बेदरासि. ॥ २५ ॥ तेव्हां संपूर्ण देशमाझारी । बहमनी पादशाह अधिकारी । ते राहत असतां बेदरीं । तेथेंच नेलें त्यांलागीं. ॥ २६ ॥ दोन लक्ष रुपये । बाकी असतां निश्चयें । तेव्हां केलें तें काय । परिसावें सविस्तर. ॥ २७ ॥ त्यांस पुस्ततां 'सरकारपैका । तुजकडे बाकी असतां निका । तो दिलेवांचूनि सुटका । तुजला कैसी होईल ?' ॥ २८ ॥ येरू म्हणे, 'अवर्षणामुळें । सरकारपैका बाकी राहिले; । आपण दयाळु केवळ । क्षमा आतां करावी.' ॥ २९ ॥

आपुलें अभय असल्यास जाण । द्रव्य देईन करोनि यत्न, । ऐसें वचन
 ऐकतां जाण । बोले काय तें पादशा. ॥ ३० ॥ ‘तुझे सुटकेस पाहिजे
 धन । त्यास तूं देई लोकांसि जामीन । नातरि पुत्रास येथें ठेवून ।
 जाऊन पाठवीं द्रव्य कीं.’ ॥ ३१ ॥ ऐकतां ऐशी यजमानमात । तो
 गृहस्थ चिंता करी मनांत, । या बाळास ठेवून येथ । कोण्यापरी मी
 जाऊं ? ॥ ३२ ॥ जेव्हां गृहस्था आणिलें बेदरास । तेव्हांच पुत्रही असे
 समागमेस; । पुत्र कोण अवतार पुरुष । दासोपंत महाराज. ॥ ३३ ॥ त्याची
 सौंदर्यता देखून । पादशा होतसे हर्षायमान. । म्हणतसे, ‘सौंदर्य वोतून
 भगवान । घडविली काय हो ही मूर्ति ? ॥ ३४ ॥ मज पाहतां या बाळा ।
 धणी न पुरे वेळोवेळा. । हा काय असे स्वानंदपुतळा । यापरी मनीं
 भावितसे. ॥ ३५ ॥ ऐसा रत्न जरि असता मम घरीं । होईल कीं
 राज्याधिकारी । संपूर्ण पहातां या चराचरीं । या समान कोणी नसेचि.
 ॥ ३६ ॥ संपूर्ण बुडो माझे द्रव्य । परि हा बाळ मिळावा निश्चय.’ ।
 कीं त्यास संतान नसता हे उपाय । मनीं योजना करितसे. ॥ ३७ ॥
 आणखी काय करी विचार ? । ‘हा तो दिसतो द्विजकुमार । परी
 राजचिन्ह साचार । याचे आंगीं पै असे. ॥ ३८ ॥ याचा पाहतां
 मुखचंद्र । माझे न पुरे नेत्रचकोर. । हा प्राप्त होतां निर्धार । राजसिंहा-
 सनीं स्थापीन मी.’ ॥ ३९ ॥ यापरी योजना करुनि मनीं, । बोले
 काय गृहस्थालागुनि, । ‘निजपुत्रासि येथें ठेवूनि । तूं जाय आतां
 देशाकडे. ॥ ४० ॥ एक मासाचा करुनि करार । तूं जाय येथूनि
 सत्वरें; । पैका पोहचतां नेमावर । पुत्र येईल. ॥ ४१ ॥ पैका न येतां
 मासा अंतीं । तुझा पुत्र मिळेल मम याती, । हें तरि जाण तूं निश्चिती;’ ।
 ऐसें पादशा सांगतसे. ॥ ४२ ॥ यापरी त्याचेपासून । कागद घेतले
 लिहून; । गृहस्थ लाचार होऊन । कागद लिहून देतसे. ॥ ४३ ॥
 कागद देऊन त्वासि । प्रयाण केलें देशासि; । चिंता करितसे निज-
 मानसीं । ‘पुनरपि हा पुत्र पाहीन काय ? ॥ ४४ ॥ कैसें दैव दुर्धर !

सोडून कैसा जाऊं हा पुत्र ? । पुत्र नव्हे, हा प्राण माझा निर्धार । केंवि आतां ठेवूं मी ? ॥ ४९ ॥ यापरी मनीं करुनि चिंता । हृदयीं आठवूनि श्रीअवधूता । बोले काय पुत्रासि तत्वता । तें परिसावें, भाविकहो. ॥ ४६ ॥ ‘अरे पुत्रा, तान्हया, । अति सुकुमार कीं, रे, तुझी काया; । क्षणैक राहतां तुज सांडूनियां । तें युगवत् कीं, रे, मजलार्गी. ॥ ४७ ॥ जळो जळो माझें जिणें ! । कीं जळो जळो माझें प्रपंच करणें ! । तूं माझे पंचप्राण । टाकूनि आतां केंवि जाऊं ? ॥ ४८ ॥ तेव्हां बोले काय पुत्रराज, । “तोच हृदयस्थ असतां श्रीयोगिराज । त्यालाच असे आपली लाज; । चिंता किंनिमित्त पै करितां ? ॥ ४९ ॥ तोचि आमुचा कुलदैवतें, । तोच रक्षील मातें, । तो जगदात्मा निश्चितें, । तो सन्मुख असतां, भय काये ? ॥ ५० ॥ ज्याचे स्मरणें भवभय उडे, । ज्याचे स्मरणमात्रें कैवल्य जोडे, । ज्याचे स्मरणें सहजानंद घडे, । हें काय बापुडें यालार्गी ? ॥ ५१ ॥ आपण न करितां अनमान । प्रयाण करावें देशालागून; । द्रव्यही देईल तोचि जाण, । भेटही सत्वर घडेल.” ॥ ५२ ॥ ऐशी ऐकोनि पुत्र-वचनोक्ति । निघता झाला सत्वरगती । हृदयीं आठवूनि अवधूतमूर्ति; । येऊन पोंहचला स्वदेशा. ॥ ५३ ॥ त्यांनीं देशास गेल्यानंतर । काय वर्तला समाचार, । तेंही ऐकावें अत्यादर । श्रोते तुम्हीं दयाळू. ॥ ५४ ॥ बेदरसमीप असतां नृसिंहक्षेत्र, । झरणीनृसिंह हें नाम निर्धार, । तेथें येत असावें साचार । बाळ स्नानासि प्रतिदिनीं. ॥ ५५ ॥ तेथिंचा एक रुपया रोज । याचे भोजनाचे काज । पादशा नेमिलासे सहज, । परी याचेनि मते काय ? ॥ ५६ ॥ नित्य स्नानमात्र करुन । तो रुपया द्यावा ब्राह्मणांकारणें, । आपण करावें उपोषण, । हृदयीं ध्यातां दत्तमूर्ति. ॥ ५७ ॥ तें ध्यानच अमृतपान । त्यांनीं करीत होते अनुदिन, । तेणेंयोगें दैदीप्यमान । बाल दिसतसे सर्वांसि. ॥ ५८ ॥ तेथील संपूर्ण नारी, नर । पाहूनि बाळ सकुमार । बोलताति नाना प्रकार । कळ-वळेसीं त्या काळीं. ॥ ५९ ॥ कोणी म्हणती, ‘हा लक्षणसंपन्न;’ ।

कोणी म्हणती, 'मदनमोहन;'. कोणी म्हणती, 'धन्य याची जननी जाण ! । ऐसा पुत्र प्रसवली.' ॥ ६० ॥ ब्राह्मण म्हणती, 'हा नव्हे बाळ; । हें बाळाचें लक्षण नव्हे केवळ; । हा योगभ्रष्ट असे अचळ । आम्हां काहीं कळेना. ॥ ६१ ॥ जें द्रव्य मिळतें आपणा । तें देतसे ब्राह्मणां; । आपण जेवितो किंवा उपोषणा । राहतो काहीं कळेना. ॥ ६२ ॥ बाप गेलासे सोडून यासि । त्याची चिंता नसेच मानसीं. । हा तो केवळ तेजोराशी, । यासि रक्षो श्रीहरि. ॥ ६३ ॥ येथील यवनास नसे संतान । तो पुत्र करूं इच्छितो निजअंतःकरण, । तरि रक्षो यास उमारमण, । कैलासपति, श्रीशंकर.' ॥ ६४ ॥ कोणी म्हणती 'आराध्यदैवत । या बाळास रक्षेल निश्चित, । तेणेंयोगें हा मुक्त । होईल सत्य जाणावा.' ॥ ६५ ॥ यापरी त्रिविध लोक । बोलती एक-मेक; । परि त्याचे मनीं देख । कांहींच चिंता नसेचि. ॥ ६६ ॥ परि तो पादशा मोजीतसे दिन । केव्हां मास होईल पूर्ण ? । केव्हां स्थापूं राजसिंहासन । या बाळासि स्वानंदें ? ॥ ६७ ॥ त्याचे इकडे मातापिता । पुत्रास्तव करिती चिंता । द्रव्याची खटपट न होतां । उद्विग्न फार राहतसे. ॥ ६८ ॥ असो यापरी लोटत लोटत । मासास आले दिवस भरत, । बापाकडील द्रव्य न येतां निश्चित । बाळ काय करी तेधवां ? ॥ ६९ ॥ मनीं म्हणतसे 'माझे जन्म । ब्रह्मकुळीं झालें सुगम, । यायोगें परम संभ्रम । मानीत फार होतो कीं, ॥ ७० ॥ चौऱ्यांयशीं लक्ष जाण । दुर्लभ कां नरदेह पूर्ण; । त्याहीमाजी कुळीं ब्राह्मण । येणें दुर्लभ असे कीं. ॥ ७१ ॥ आतां पुढें माझी गति । काय होते निश्चिती ? । शरण जाऊं कोणाप्रती ? । ब्रह्मत्व कोण राखेल ? ॥ ७२ ॥ मास तो चालिला भरत भरत; । आम्हांस कैचें द्रव्य प्राप्त ? । कैसा मी होईन मुक्त । कर्ता भेटेल कोण ? ' ॥ ७३ ॥ यापरी चिंता करितां चिर्ती । मासाची झाली समाप्ति, । ते दिवशीं प्रातःकाळीं बाळाप्रति । बोले काय तो यवन ? ॥ ७४ ॥ 'आज संध्याकाळपर्यंत । वाट पाहणें निश्चित; । द्रव्य

आलिया तूतें । पाठवीन सत्य पिल्याकडे ॥ ७५ ॥ जरि न येईल आज
 द्रव्य । तुजला करूं यवन निश्चयें । यांत काहीं नसे संशय । सत्य,
 सत्य, रे सकुमारा.' ॥ ७६ ॥ वज्ररूप शब्द पडतां श्रवणीं । ते भेदून
 गेले अंतःकरणीं; । त्याचें मोचन दत्तावांचूनि । काहींच नसे त्यालागीं.
 ॥ ७७ ॥ कोमाइलें मुखकमल, । नेत्रीं चालिलें दुःखजळ, । चित्त
 झालें असे व्याकुळ, । काहींच त्यासि उमजेना. ॥ ७८ ॥ मनीं म्हणतसे,
 'पित्याची आस । आजपर्यंत होती निजमानस; । आतां तेही दिसे
 निरास. । पुढील भविष्य कळेना. ॥ ७९ ॥ आतां माझे आराध्यदैवत, ।
 जो ब्रह्मादिकांचा ध्येय निश्चित, । त्यावांचून वारेल हे अनर्थ, ।
 पाहतां कोणी दिसेना.' ॥ ८० ॥ ऐसें भावून निज मनीं, । चित्त
 रूपाग्र करुनि, । वृत्ति ठेवूनि अवधूतचरणीं । धांवा करीतसे त्याकाळीं.
 ॥ ८१ ॥ जय जय अत्रितनया ! आनंदनिलया ! । आनंदकारका भक्त-
 समुदाया ! । आतां तुजवांचूनि, श्रीयोगीराया, । शरण जाऊं कोणासि ?
 ॥ ८२ ॥ तूं तो सर्वांतरंग । असुनिही निर्गुण, निःसंग; । तुझे चरित्र
 अभंग । ब्रह्मादिकांसि अगम्य. ॥ ८३ ॥ अगम्य तुझी कीर्ति देख, ।
 अभिनव तुझी करणी अलौकिक, । तूं सकळसाक्षी, सर्वप्रकाशक, ।
 सन्मयरूपा, संकाश. ॥ ८४ ॥ सर्वांचा तूं अससी ईश । यास्तव तुझे
 नाम जगदीश, । जग म्हणायाचें ही भ्रांति निःशेष । तुझे ठायीं दिसेना.
 ॥ ८५ ॥ तूं तो निष्कळंक, निर्विकार, । भक्तांस्तव होऊनि साकार ।
 विहरसी निजचराचर, । अंतरंगा, दयाळा. ॥ ८६ ॥ तुज ऐसा नसे
 दयाळू, । तुज ऐसा नसे कृपाळू, । तुलाच असे माझा कळवळू ।
 कैवल्यकंदा करुणार्णवा. ॥ ८७ ॥ तूं तो केवळ अद्वय सच्चिदानंद, ।
 भक्तवत्सल, स्वानंदकंद; । भक्तप्रतिपाळक हें ब्रीद । तुझे असे, रे
 दिगंबर. ॥ ८८ ॥ तूं अससी जरि भक्तप्रतिपाळक, । आज सत्य
 करसील देख. । सत्यच तूं दीनवत्सल, सहजानंददायक, । अंतरात्मा,
 दिगंबर. ॥ ८९ ॥ मी जन्मलों ज्यांचे उदरीं । ते बाप राहिले देशां-

तर्रीं । तूं बाप अससी हृदयांतर्रीं । यास्तव बाहतों तुजलार्गीं ॥ ९० ॥
 तूं विश्वाचा जननीजनकु, । तूं विश्वाचा प्रतिपालकु, । तूं विश्वाधारु,
 विश्वव्यापकु, । विश्वात्मा, सर्वेशा ॥ ९१ ॥ हा तो यवनरूप व्याघ्र ।
 मज गिळूं पाहे समग्र; । तरि कृपाशस्त्रें वधून शीघ्र, । रक्षीं मातें,
 दयाळा ॥ ९२ ॥ हा तो यवनरूप समुद्र । यांत बुडवूं पाहतो निर्धार; ।
 तरि तूं तारक, कर्णधार, । काढीं वेगें, कृपाळा ॥ ९३ ॥ हा तो
 यवनकाळसर्प । दंशून करावा काळरूप । ऐसें इच्छितो, तूं चिद्रूप ।
 गारुडी असतां, भय काये? ॥ ९४ ॥ हा यवनरूप बेडी । ठोकूं इच्छितो
 अति तांतडी, । तरि तूं कैवारी प्रौढी । तोडीं सत्वर, दीनबंधु ॥ ९५ ॥
 हा यवनरूप वडवाग्रि । यांत लोटूं पाहतो मज लागूनि; । तरि तूं कृपा-
 घन वर्षूनि । शीतळ करीं, रे, श्यामांगा ॥ ९६ ॥ आतां तुजवीण
 मज बाळातें । कोण रक्षील, गा दीनानाथ? । धांव, धांव गा श्रीअवधूत ।
 अंत किती पाहतोसि? ॥ ९७ ॥ हे तुझे अंत पाहण्यांत । माझा प्राण
 जातो निश्चित; । यास्तव धांव, धांव, रे, त्वरित, । हें दुरित माझे
 निवारीं ॥ ९८ ॥ जरि माता उपेक्षी बाळावरि, । तरि त्याचें संरक्षण
 कोण करी? । तूंच माउली, गा, निर्धारिं; । वोसंगा घेईं मजलार्गीं ।
 ॥ ९९ ॥ आज अस्तास जातां दिनमणि । माझे ब्रह्मत्वास असे हानि; ।
 हें तों जाणतोस कीं दंडपाणी, । दयार्णवा, दयाळा ॥ १०० ॥ ब्रह्मत्व
 माझे शुद्ध मौक्तिका । तो बुडवूं पाहे यवनगर्ते देखा । तूं रक्षीं, गा
 दीनरक्षका, । दुष्टशिक्षाकारणा ॥ १०१ ॥ हें दुरित माझे दुर्धर । वारीं
 वारीं, गा, गा, दिगंबर । दिगंबरा, तुजवांचोनि साचार । कोणीच
 मजला नसे कीं! ॥ १०२ ॥ यापरी करितां हृदयीं ध्यान । नेत्रीं पात
 होतसे जीवन, । दशदिशा पाहे म्लानवदन, । कांहींच त्याला सुचेना ।
 ॥ १०३ ॥ तेव्हां घटिका राहिला दिवस, । हर्ष न माये पदशास, । यवन-
 दीक्षित काजीस । बोलावून काय आज्ञापी? ॥ १०४ ॥ आणखी हालीम
 वाली लोकां । बोलावून ब्राह्मण अनेकां । पुसतसे होऊन हरिखा ।

सर्वत्रांसि त्या काळीं. ॥१०५॥ “याचे पित्यानें मासाचा करार । करून ठेविला हा कुमार, । ते आजच्यास झाला निर्धार. । पुढें काय करावें ? ॥१०६॥ ‘मासास न पाठवूं जरि द्रव्य । यास यवन करावा निश्चयें;’ । हा तो करार याचे बापाचा होय । हें तों तुम्हांस ठाऊक. ॥१०७॥ शब्द नसे कीं आम्हांवरि । स्वमर्ती मेळवितां आजिचे रात्री; । यास तुम्ही मिळोन सर्व नरनारी । काय उत्तर पै देतां ?” ॥१०८॥ यापरी निकर-शब्द पडतां श्रवणीं । अश्रुपात होतसे सर्वत्र नयनीं; । कंठ दाटलासे सर्वालागूनि, । मुखीं शब्द निघेचिना ॥१०९॥ ब्रह्ममंडळी मिळाले फार, । कोणाचे मुखीं न निघे उत्तर. । म्लानवदन होऊन सर्वत्र । धांवा करिती देवासि. ॥११०॥ ‘अरे देवा, भक्तवत्सला ! । अरे देवा, ब्रह्मकुळ-प्रतिपाळा ! । अरे देवा, करुणाकल्लोळा ! । काय तमाशा पाहतोसि ? ॥१११॥ हा बाळ तो द्विजकुळभूषण, । हा बाळ तो गुणसंपन्न, । हा बाळ तो आमुचे प्राणांचा प्राण, । रक्षीं रक्षीं, गा दयाळा.’ ॥११२॥ तेव्हां बाळ आणिलासे सभेभीतरिं. । तो नसे देहावरि, । देहसाक्षी जो त्यास पाचारी । अनन्ययोगें त्याकाळीं. ॥११३॥ नेत्र झांकून एकसरीं । आळवीतसे निज कैवारी, । कैवारी तो त्याचे अंतरीं । स्वतःसिद्धच पै असे. ॥११४॥ तेव्हां त्याचे दृष्टीस न पडे जन; । जनीं दिसे जनार्दन; । जनार्दनीं वृत्ति रंगली पूर्ण । देहभ्रांति सहज पै. ॥११५॥ तेव्हां सद्गुरु श्रीदिगंबर, । दीनजनांचा कैवारू । काय केला चमत्कार, । तें ऐकावें स्वानंदें. ॥११६॥ आपण होऊन पाडेवार । हातीं काठी, कांबळ खांदेवर । द्रव्य हुंड्या घेऊन निजकर । प्रगटले तेथें त्याकाळीं ॥११७॥ मुखीं म्हणतसे ‘सलाम, सलाम;’ । चहुंकडे पाहतसे अतिसंभ्रम, । तो तरि प्रत्यक्ष पुरुषोत्तम । कोणी नोळखती मतिमंद. ॥११८॥ ‘हुंड्या घ्या, घ्या;’ ऐशी हांक । दीननाथ देतां निःशंक, । ते हांक नव्हे, बाळाचें द्विजत्व राख, । कोणी त्यासि ओळखेचिना. ॥११९॥ तेव्हां बोले श्रीदिगंबर, । ‘अरे, मी आलों पाडेवार, । काहीं पुसा, जी, समाचार ।

सांगेन आतां, या काळीं.' ॥ १२० ॥ तेव्हां सेवक पुसती त्यालागून, ।
 'अरे, तूं कोठिला ? कोण ?' । येरू म्हणे 'नारायणपेठाहून । हुंड्या घेऊन
 पै आलों.' ॥ १२१ ॥ हे ध्वनि पडतां कानीं । सर्वत्रांसि हर्ष न माये
 गगनीं । आनंदपूर आला सकळांलागूनि । त्यांच्या चित्तसरितेसि.
 ॥ १२२ ॥ काय हर्षाचा पूर फुटला, । काय हर्षाचा वर्षाव झाला, । काय
 स्वानंदाचा कूप सांपडला, । स्वानंदेसि सर्वस्व. ॥ १२३ ॥ जहाज बुडतां
 लागला कडेस, । किंवा मरत्या मिळे अमृतरस ; । तेंवि हर्ष सर्वत्रांस ।
 झाला असे त्या काळीं. ॥ १२४ ॥ सर्वत्रांचे मुखचंद्रास । खेदकेतुप्रहण
 खप्रास । लागला असे निःशेष, । तो अवधूतजपें निवर्तला. ॥ १२५ ॥
 तेव्हां बाळास बोलती ब्रह्मवृंद, । 'धन्य, धन्य, रे, तुझे प्रारब्ध ! ।
 तुज साह्य असतां, अद्वयानंद । कुलस्वामी, भय कैचें ? ॥ १२६ ॥
 आतां उघडीं, रे, कमलनयन ; । द्रव्य पाठविलें तुझ्या पित्यान, । तो
 सन्मुख असे मनुष्य पूर्ण, । पूर्णानंदे तूं पाहीं ' ॥ १२७ ॥ मात ऐकतां
 श्रवणद्वार । चहूंकडे पाहे उघडून नेत्र ; । तरि तो उभा असे सामोर ।
 मनुजरूपें कुलस्वामी. ॥ १२८ ॥ तेव्हां नेत्रीं चालिलें सप्रेम जीवन, ।
 सभेस घालितसे लोटांगण, । आनंदें मुखीं न निघे वचन, । सहजानंद-
 सागरीं, बुडतसे. ॥ १२९ ॥ तेव्हां जें सुख झालें त्याप्रति । वर्णितां
 भुकेलीं होती तृप्ति ; । मग इतरांची काय गति ? । कोण वर्णू शकेल
 तें सुख ? ॥ १३० ॥ षोडशकलायुक्त सुधाकर । उदया पावला पौर्णि-
 मेच्या रात्र, । तेंवि त्या मुलाचा मुखचंद्र । शोभतसे त्या काळीं ;
 ॥ १३१ ॥ किंवा त्याचें मुखांबुज । खेदरात्रौ पावलें संकोच, । दिगंबर-
 रविउदय होतां, सहज । विकसित पै होय. ॥ १३२ ॥ त्याचा मुखां-
 बुजभवानंदमकरंद । घेऊन तेथील ब्रह्ममिलिंद । होऊनि तेव्हां ब्रह्मानंद ।
 ब्रह्मानंदसागरीं बुडतसे. ॥ १३३ ॥ त्या काळीं पादशा आपण । पुसतसे
 त्या मनुष्यालागून, । 'अरे, तूं कोठिला ? कोण ? । कोणी तुजला
 घाडिलें ?' ॥ १३४ ॥ येरू म्हणें 'दिगंबराचे सेवक । जाणून आम्हांस

फार विश्वासुक, । हुंड्या देऊन आमचे हस्तक । पाठविला असे सर्वस्व.'
 ॥ १३५ ॥ पादशा म्हणे, 'तूं चाकर । किती दिवसांचा निर्धार ? ।
 आणि नामही सत्वर । सांग आतां या काळीं.' ॥ १३६ ॥ ' नाम तों
 दत्ताजी जाण, । चाकर सप्त पिढ्यांपासून,' । मुशारा पुसतां पूर्ण ।
 बोले 'अन्नार्थी मी असें. ॥ १३७ ॥ त्यांनीं मजला टाकून । कदापि न
 राहती एक क्षण ; । जागृति, सुषुप्ती आणि स्वप्न । त्यांचे सन्निध मी
 असें. ॥ १३८ ॥ मज त्यांस सोडून एक क्षण । राहतां, तें युगासमान ; ।
 आतां या बाळाकारणें । पाठविलें असतां, मी आलों. ॥ १३९ ॥ आपुला
 जो बाकी पैका । त्याच्या हुंड्या असे देखा. । हे दर्शनीं हुंड्या अति
 चोखा, । यांस उधार नसेचि. ॥ १४० ॥ हुंड्यांचा विश्वास नसे तुम्हांसी, ।
 तरी द्रव्य रोकडें असे मजपाशीं ; । तें देईन संपूर्ण निश्चयेंसि, । घ्यावें,
 आतां या काळीं ' ॥ १४१ ॥ यापरीं बोलोनि त्यासि । पुढें वोंतिले
 द्रव्यराशि ; । तें पाहतां सर्वत्रांसि । आश्चर्यकारक दिसतसे. ॥ १४२ ॥ रुपये
 मोजिजेपर्यंत । मनुष्य होता तेथें निश्चित ; । तो मनुष्य काय ? श्रीअवधूत ।
 स्वानी माझा, श्रीदिगंबर. ॥ १४३ ॥ धन्य तेथील सभाग्य लोक ! ।
 धन्य पादशा पुण्यश्लोक ! । धन्य तें महाराज बाळक ! । अवतारपुरुष
 भूतळीं. ॥ १४४ ॥ जे योगयागादि कर्मी शिणती, । तीर्थयात्रा करितां
 वय नाशित्ती, । दुर्लभ, दुर्लभ, तयांप्रति. । यापरी दर्शन होईल ?
 ॥ १४५ ॥ धन्य माझा श्रीदिगंबर ! । दूर ठेवूनि प्रभुत्वबडिवार, ।
 स्वआंगें होऊनि पाडेवार, । धांवा घेतसे भक्तास्तव. ॥ १४६ ॥ ज्याचे
 अंगीं नसे लहान, थोर, । ज्यासि वर्णितां भागले वेद चार ; । सहा
 शास्त्रां नव्हे निर्धार ; । अठरांची गति सहज खुटे ; ॥ १४७ ॥ उत्पत्त्यादि
 व्यवहार । ज्याचे मायेचे बडिवार, । तीसही न कळे कळा निर्धार, ।
 ऐसा तो प्रभुराणा. ॥ १४८ ॥ ज्यास नसे येणें, जाणें, । तो संपूर्ण
 जर्गी परिपूर्ण ; । त्यासि पाडेवार म्हणणें । हें अभिनव पै असे.
 ॥ १४९ ॥ पाडेवार पादशा अंतरीं । तोच भरला कीं चराचरीं ; । परि

निजभक्तांस्तव परोपरी । चरित्र सहज पै दाविती. ॥ १५० ॥ असो ते
रुपये मोजल्यावर । पादशा म्हणे, 'कोठें तो पाडेवार ? । रसीब दावी
निर्धार । मोहरानिर्शी लालार्गी.' ॥ १५१ ॥ पाडेवार कोण ? कोठीला ? ।
जेथें प्रगटे तेथें गुप्त झाला. । परि त्याचा वेध लागला । पादशासि त्या
काळीं. ॥ १५२ ॥ म्हणतसे, 'दावा, दावारे, तो पाडेवार. । त्यास्तव
फुटतात कीं, रे, माझे नेत्र, । नेत्रांचें तेज साचार । तो मजला ऐसा
पै गमतो. ॥ १५३ ॥ जळो जळो हे द्रव्यराशी ! । यास्तव संभाषण
त्यासि । नाहीं केलें, कीं मी पापराशी । तो कैसा मजला भेटेल ?
॥ १५४ ॥ तो काय या सभास्थानीं । गेला कीं मोह घाळुनि ? । सर्व-
त्रांची दृष्टि चोरुनि । गेला कोठें कळेना. ॥ १५५ ॥ त्यासि देऊनि
फार इनाम । करूं त्यासि अति संभ्रम. । या बाळासि पाठवूं त्यासमा-
गम । ऐशी इच्छा पै होती. ॥ १५६ ॥ हुडका, हुडका, रे, चहूंकडे. ।
गेला गेला तो कोणीकडे ? । सत्वर आणा, रे, दृष्टीपुढें । माझ्या आतां
अविलंबे. ॥ १५७ ॥ सेवक बोलती त्यावेळां । 'आतांच होता उभा
ठाकला, । सर्वत्रांचा चोरुनि डोळा । गेला कोठें, कळेना. ॥ १५८ ॥
जो ब्रह्मादिकांचे दृष्टीस न पडे । तो मानवांलार्गी कैवि सांपडे ? । ज्यासि
सद्गुरूचें पद जोडे । त्यासिच घडे दर्शन. ॥ १५९ ॥ तथापि तो पादशा
पुण्यवंत, । पुण्यवंतच तेथील लोक समस्त, । तरिच श्रीअवधूत । दर्शन
देतसे मनुजरूपें. ॥ १६० ॥ धन्यचि तें विदुरनगर । ज्यास म्हणती बेदर ।
तेथें प्रगटतसे श्रीवर । निजभक्तांचे कैवारें. ॥ १६१ ॥ आणखी दामाजी-
पंतासार्थी । भक्तवत्सल श्रीजगजेठी । धांवा केला असे उठाउठी । पंढरीहूनि
स्वानंदें. ॥ १६२ ॥ असो पादशा त्या काळीं, । सर्वत्र असतां ब्रह्ममंडळी ।
पाहूनि बाळकाकडे वेळोवेळीं, । बोले काय स्वानंदें. ॥ १६३ ॥ 'धन्य याचें
दैवबळ ! । धन्य असे हा बाळ ! । धन्य दिसे याचें कुळ ! । लज्जा राखिली
देवें याची. ॥ १६४ ॥ आतां या बाळासि । पाठवावें त्याचें पित्यासि. ।
हा तो केवळ तेजोराशि, । फारच मजला आवडतो.' ॥ १६५ ॥

तेव्हां पादशास बोलती सर्वत्र ब्राह्मण, । ‘यास घडली असती उपोषण । आपण दिल्लेले द्रव्य ब्राह्मणांसि वांटून । देवास ध्यात पै होता. ॥१६६॥ ते ध्यान त्याचें भोजन; । ध्यानचि त्यास मुक्त करणें; । ते ध्यानयोगें कृपा उपजणें । आपुले चित्तीं याजवरी.’ ॥ १६७ ॥ ऐकतां सर्वत्रांचें भाषण, । बाळासि हृदयीं आलिंगून । बोले काय, ‘वस्त्रप्रावर्ण । देऊनि यासि पाठवूं.’ ॥१६८॥ मग आणवून नवरत्नहार । आणि हस्तबंदादि अलंकार, । देऊनि वस्त्र नानाप्रकार, । बाळासि शृंगार पै केले. ॥१६९॥ आणवून नूतन सुखासन । बोले काय हर्षयमान । ‘आरूढ होई तूं पूर्ण । समक्ष माझ्या या काळीं;’ ॥ १७० ॥ आणखी संतोषून बोले काय, । ‘अरे, तूं मज होसि फार प्रिय; । प्रतिवर्षा तूंच येत जाये, । पित्यासि घरीं ठेऊन.’ ॥ १७१ ॥ यापरी अनेक प्रकार । बोळून मधुरोत्तर, । तोषवून ते सुकुमार । पाठविता झाला देशाकडे. ॥ १७२ ॥ इकडील काय वर्तमान, । मातापिता रात्रंदिन । द्रव्य नाही पाठविलें म्हणून । पुत्रास्तव चिंता पै करिती. ॥ १७३ ॥ माता म्हणती, ‘माझ्या तान्हया बाळा । न पाहतां फुटतात दोन्ही डोळे; । केव्हां पाहीन भरून डोळे ? । कैसा भेटेल मजलागीं ? ॥१७४॥ मी द्वादश वर्षेपर्यंत देख । सोडून न राहिलें क्षणैक; । आतां कोण भेटवील मम बाळक ? । शरण कोणा पै जाऊं ? ॥१७५॥ आतां मजला ते वियोग । वियोग नव्हे ते क्षयरोग । व्यापिलें असतां सर्वांग, । कोणत्या वैद्या शरण जाऊं ? ॥ १७६ ॥ ते वियोगरूप महिषासुरी । मज व्यापिली बाह्यांतरीं, । कोण भेटेल पंचाक्षरी, । पुत्रप्राप्तिविभूति लावितील ? ॥ १७७ ॥ मी द्वादश वर्षे पोषणलालन । केलें, काय तें पादशाकारण ! । कैसें दुर्धर दैव जाण ! । दुरावला माझा तान्हया. ॥ १७८ ॥ आतां कैची रे पुत्रप्राप्ति ! । कैचा भेटेल तो विश्रांतिमूर्ति ! । कोण दावितील मजप्रती, । आणून माझा प्राणसख्या ! ॥ १७९ ॥ एकदां, जावोत माझे प्राण, । परी तो भेटो पुत्ररत्न ’ । यापरी बोलतां नयन भरून । जीवनपात पै होती. ॥१८०॥

तेव्हां प्रार्थीचे मिळती नारीनर, । आणखी कित्येक आससहोदर, ।
 समजाविती नाना प्रकार, । परी तिचें समाधान नव्हेचि. ॥ १८१ ॥
 म्हणती, 'मी केवळ दैवहीन; । मज कैचें तें पूर्ण निधान? । मज
 आंधळीचे हातांतून । कोणें नेली पुत्रकाठी? ॥ १८२ ॥ मीं ऐसें काय
 केलें कीं पाप दुर्धर? । काय भेद पाहिला कीं हरिहर? । काय मोडिला
 कीं कथागजर? । तेणें योग हा प्राप्त. ॥ १८३ ॥ किंवा निंदिला साधु-
 संत? । अथवा बिघडिले लोकांचे बंधुसुत? । तरीच हा खेद निश्चित ।
 प्राप्त असे या काळीं.' ॥ १८४ ॥ यापरी शोक दुर्धर । करून, रडतां
 दीर्घस्वर, । लोक सांगती समाचार, । 'पुत्र तुमचा पै आला. ॥ १८५ ॥
 सुखासनीं होतां स्वार, । समागमें असे लोक फार, । देउळीं असे
 वेसीबाहिर । येईल आतां स्वघरा.' ॥ १८६ ॥ माता म्हणती, 'हे कां
 विनोद । मांडिला काय पाहूनि खेद?' । ऐसें म्हणत असतां, तो स्वानंद ।
 येऊनि नमस्कार करीतसे. ॥ १८७ ॥ जेव्हां माता वरतें पाहे, । तों
 सत्यच तो पुत्र उभा आहे. । मनीं म्हणती, 'हे जागृति कां स्वप्न
 आहे,' । ऐशी भ्रांति पै होती. ॥ १८८ ॥ त्याचे वियोगेंकरून । देहाचें
 पडतें विस्मरण; । सत्यच पाहतां पुत्ररत्न । हर्षसागरीं पै बुडती.
 ॥ १८९ ॥ तेव्हां पिताही आला धांवत । हा साष्टांग करूनि प्रणिपात ।
 उभा ठाकला जोडूनि हस्त, । स्वानंदेसि त्या काळीं. ॥ १९० ॥ त्या
 उभयतांचें नेत्रद्वार । चालिलें प्रेमांबुधार । सप्रेमं आर्लिगूनि कुमार ।
 मुख चुंबिती स्वानंदें. ॥ १९१ ॥ तेव्हां त्यांस ऐसें वाटलें, । मरणकाळीं
 अमृत पाजिलें, । किंवा जळीं बुडतां काढिलें, । बाहिर कोणी अवचित.
 ॥ १९२ ॥ जेव्हां मथुरेहून । गोकुळा येऊनि, श्रीकृष्ण । भेटतां माता-
 पित्यांस आनंद पूर्ण, । तदुपरी त्यांस पै होत. ॥ १९३ ॥ उभयतां
 बुडतीं सुखसमुद्रीं, । उभयतांचा हर्ष न माये अंबरीं, । तें सुख सांठवेना
 त्यांच्या अंतरीं, । बाहिर फांकत इंद्रियद्वार. ॥ १९४ ॥ ते उभयतां जेव्हां
 वरतें पाहती, । तेव्हां दशदिशा सुखमयच दिसती, । समूळ उडाली

वियोगखंती । पुत्रमुखेंदु पाहतां ॥ १९५ ॥ तेव्हां मिळाले आस-
 सहोदर, । मिळाले बहुत याचक नर, । सर्वत्रां तोषवी पिता निर्धार ।
 दानमान देऊनी ॥ १९६ ॥ उत्साह करिती, ब्रह्मसंतर्पन, । मेळवून
 ब्राह्मण अधिकारी पूर्ण । त्यांस असे वाटलें कीं, हा उत्पन्न । आजच
 आमचे उदरीं पै आला, ॥ १९७ ॥ किंवा व्याघ्रमुखांतून बाहिर आला, ।
 कीं कोळें नेतां खालीं टाकिला, । अथवा अमृत पिऊन सजीव झाला ।
 एकाएकीं दैवबळें ॥ १९८ ॥ अत्यानंदें विसरती, । तुझी झाली काय
 गती ? । तूं आलासि कोण्या रीती ? । हें पुसणें कांहीं सुचेना ॥ १९९ ॥
 ऐसे होतां दिवस दोनचार, । पुत्रास पुसे पिता एकवार, । ‘अरे तुझी
 सुटिका कोण प्रकार । जाली ? तें आतां सांग; ॥ २०० ॥ किंवा न
 पुसतां निघून । आलासि काय तेथून ? । पुनरुपि तंटा येईल कीं जाण, ।
 सांग सविस्तर निज तान्हया ॥ २०१ ॥ तो तरी केवळ द्रव्यसक्त, ।
 ‘केविं सोडेल द्रव्यव्यतिरिक्त ? । कैसा झालासि तूं मुक्त ? । हें आश्चर्य पै
 भासतें ॥ २०२ ॥ तो जपत होता करावया यवन । कोणें सोडविलें
 कृपाकरून ? । हें सुखासनादि वैभव पूर्ण । तुजला कैसें प्राप्त झालें ? ।
 ॥ २०३ ॥ ऐसा कोण भेटला उदार, । परोपकारी, दयासागर, । बाकी
 पैका देऊन निर्धार । पुत्रा तुज कोणें सोडविला ? ’ ॥ २०४ ॥ यापरी
 ऐकतां पित्याचें वचन, । पुत्र बोले काय गजबजून, । ‘आपण द्रव्य
 पाठवितां पूर्ण । तेणेंयोगें मी आलों ॥ २०५ ॥ आपण मासाचा करार
 करून । या, देशास आलां कीं द्रव्य पाठवीन । तेथें मास भरतां पूर्ण ।
 काय वर्तलें तें ऐका ॥ २०६ ॥ शेवट दिनीं, घटका असतां दिवस ।
 सभेस नेऊन मज बाळास, । आणखी बोलावून ब्रह्मलोकांस, । काय
 बोले तो पादशा ॥ २०७ ॥ ‘आजच्यास झाला मास पूर्ण ; । पैका न
 पाठविला तुझ्या पित्यान ; । रात्रौ करीन यास यवन ; । हे शब्द मजवरी
 नसे कीं ’ ॥ २०८ ॥ ऐकतां ऐसी निष्ठुर मात, । ब्राह्मणांसि कांहीं न
 सुचत, । तटस्थ राहिले एकाकडे एक पाहत, । मुखीं न निघे शब्द

काहीं. ॥ २०९ ॥ सर्वत्रांचें मुख कोमाइलें, । कंठ दाटून सद्गद झाले, । बाष्पयुक्त दिसती डोळे, । बोल विसरती त्या काळीं. ॥ २१० ॥ तेव्हां माझी काय गती । झाली? काय सांगूं तुम्हांप्रती? । देहीं नसे काहीं भ्रांति । होईल काय कीं म्हणून. ॥ २११ ॥ पुनरपि तुमचे चरण । पाहीन या नेत्रांकरून, । ही आशा समुळ सोडून, । ध्यात राहिलों कुल-स्वामी. ॥ २१२ ॥ सर्वत्र ब्राह्मण मिळून । आराधिती उमारमण । ‘धांव धांव गा गौरीरमण । या बाळासि संरक्षीं. ॥ २१३ ॥ हा बाळ तो केवळ अनाथ, । तूं तरी भक्तवत्सल दीनानाथ; । धांव धांव गा कैलासनाथ, । करुणाकरा, श्रीशंकरा.’ ॥ २१४ ॥ यापरी लोक करितां धांवा । काय वर्तलें तेधवां, । तें ऐकतां स्वानंद जीवा । होईल तुमच्या या काळीं. ॥ २१५ ॥ सभास्थानीं सिद्ध झाला काजी । मेळवाया स्वमतामाजी, । तत्समर्थी, सहजासहजीं, । दूत पातला आपुला. ॥ २१६ ॥ खांदेस असे कांबळा, । वर्ण त्याचा मेघसांवळा । मजकडे पाहुनि वेळोवेळां । काय बोलतसे स्वानंद. ॥ २१७ ॥ ‘आलों आलों मी सेवक । दिगंबररायाचे फार विश्वासिक, । म्हणून माझे हस्तक । द्रव्य पाठविलें सर्वस्व. ॥ २१८ ॥ हुंड्या असे मजपाशीं । त्याचा विश्वास न ये तुम्हांसि, । तरी ओतीन द्रव्यराशी, । घ्यावें आतां मोजून. ॥ २१९ ॥ तुमची असेल जी बाकी, । ते करून घ्यावी बेबाकी; । जितुकें मागाल, तितुकें । देईन द्रव्य या काळीं. ॥ २२० ॥ मी तों असे त्यांचा दूत, । परी द्रव्य असे अपरिमित; । हें घेऊन तुम्ही निश्चित, । सोडून देईं पुत्र त्यांचे.’ ॥ २२१ ॥ यापरी ऐकतां दूतवाणी, । सर्वत्रांस हर्ष न माये गगनीं, । मरणसमर्थी मिळाळी संजीवनी, । ऐसें त्या लोकांस पै गमलें. ॥ २२२ ॥ सर्वत्रांचें मुखकमल । जें होतें कोमाइलें, । तें विकसित झालें त्याच वेळे, । रवि-रूप दूतउदय होतां. ॥ २२३ ॥ मजही व्यापिलें असतां चिंतांधोरें, । तोही दूर केला त्या दूतदिवाकरें; । प्रकाश फांकला बाह्यांतर, । दशदिशा वीसडे स्वानंद. ॥ २२४ ॥ तेव्हां राजदूत पुसती त्यालागून, । ‘तूं कोण ?

आलास कोठून?’ । तो म्हणे, ‘नारायणपेठाहून । आलों द्रव्य घेऊन मी’ ॥ २२५ ॥ यापरी बोलोनि त्यांसि । पुढें वोतिल्या द्रव्यराशी ; । तें द्रव्य पाहतां सर्वत्रांसि । आश्चर्य फार पै झालें. ॥ २२६ ॥ द्रव्य मोजिजेपर्यंत । तो तेथेंच होतां उगीच पाहत, । पादशासहि द्रव्यासक्त । पाहतांच गेला तेथून. ॥ २२७ ॥ मग पादशा हुडका-हुडक । त्यास्तव फार करवितां देख, । न सांपडतां, बोलती लोक, । ‘आतांच येथें उभा असे.’ ॥ २२८ ॥ पादशाचे अंतःकर्णी । पुनरपि त्यास पाहवें नेत्र भरुनि. । तो कांहींच न सांपडे कोणालागुनि । सर्वत्र पाहती अधोवदन. ॥ २२९ ॥ लोक म्हणती, ‘घालून मोहन । गेला काय त्या मनुष्यान,’ । यापरी त्रिविध प्रकारें त्रिविध जन । बोलते झाले एकमेकां. ॥ २३० ॥ मीही एकदां तरी येथ । नाहीं पाहिला, जी तो दूत, । परंतु तो होता वोळखित । मजला फार स्नेहानें ॥ २३१ ॥ संपूर्ण द्रव्य मोजिजेपर्यंत, । तो उभा होता मजकडे पाहत ; । मज पाठवा म्हणून त्वरित । करीत होता त्याकाळीं. ॥ २३२ ॥ तो तेव्हां मज अत्यंत आस । भासत होता मनांत । काय वोंवाळून जाऊं त्यावरुत ? । ऐसें फार गमतसे. ॥ २३३ ॥ तो केवळ माझा प्राणसखा, । किंवा माझे ब्रह्मत्व देखा, । यास्तव पातला कीं एकाएकी, । यापरी आनंद होतसे. ॥ २३४ ॥ त्या आनंदाची गति । काय वर्णावी तुम्हांप्रति ? । तो दूत नोव्हे, आनंद-मूर्ति । ऐसें गमतसे सर्वस्व. ॥ २३५ ॥ तेव्हां पादशा बोले काय, । ‘धन्य तुझा पिता होये, । धन्यच तुमचा वंश निश्चयें, । सत्यवादी शिखामणी.’ ॥ २३६ ॥ यापरी करून हर्षभाषण, । मजला करून सन्मान, । मणिमय अलंकारादि देऊन, । पाठविता झाला मजलागीं. ॥ २३७ ॥ नूतन करून सुखासन, । निजसंनिधि मज आरोहण, । करून मज अत्यंत मधुर भाषण, । दर्शनास आपुले पाठविलें. ॥ २३८ ॥ आपुले असतां आशीर्वाद । कालत्रयीं मज असे आनंद ; । आनंदमयच आपुले पाद । म्हणूनि पुनरपि वंदिले. ॥ २३९ ॥ ऐकतां निजपुत्राचें वचन । पित्याचे नेत्रीं प्रेमजीवन । येतांच,

बोले काय सुतालागून, । तें ऐकावें भाविक हो. ॥२४०॥ केंचें द्रव्य रे आम्हापार्शी? । कोणी पाठविलें दूतासि? । हें कांहींच ठाऊक नसे आम्हांसि. । मनुष्य कोठील? कोण? कळेना. ॥२४१॥ आम्ही केवळ द्रव्यहीन, । कोठून पाठविलें द्रव्य पूर्ण! । तुझी आशा समूळ सोडून । राहिलों होतों चिंतातुर. ॥२४२॥ धन्य स्वामी श्रीअवधूत, । जो मम कुळींचा कुळदैवत, । तोच येऊनि निश्चित । तुज पुत्रासि मुक्त केला. ॥ २४३ ॥ आतां याचिया उपकारा । कांहींच नसे पारावारा. । तोच माझा आस, सोड्रा, । अंतरात्मा दयाळू. ॥२४४॥ आम्ही केवळ पामरा-हूनि पामर । आमुचे अपराधांस नसे पार, । तो भक्तवत्सल, जगदोद्धार, । जगदानंदकारक. ॥२४५॥ ज्यास वर्णितां वेद मुकावले, । सहा शास्त्रांची गति खुंटले, । अठराही हिंपुटी झाले, । मग इतरांची काय गती? ॥ २४६ ॥ ज्याचिये श्रीचरणकमळीं । इंद्रादिक देव सकळीं । मिलिंद होऊनि, वेळोवेळीं । मकरंद सेविती आल्हादै; ॥ २४७ ॥ जो योगी-मनोब्ज-भृंग, । जो निर्गुण, निर्विकार, निःसंग, । नित्यानंद, निर्मळ, अभंग, । अंगांगचाळक, अविनाश; ॥२४८॥ ज्यास्तव करिती सत्कर्म सांग, । ज्यास्तव दाविती हटयोग, । करितां शीणती राजयोग, । अशांसही तो सांपडेना; ॥ २४९ ॥ तीर्थ करितां वय नासती, । त्यांसही नव्हेचि प्राप्ति, । कैसा तुष्टला मज दीनाप्रती । दीनवत्सल दयाळू! ॥२५०॥ भक्तकाम-कल्पद्रुम, । पूर्ण कैवारी, अवाप्तकाम, । योगीमनो-भिराम, आराम । कारक सकळां जनासी, ॥ २५१ ॥ निजदास पडतां संकटीं । त्यास्तव धांवे उठाउठी, । ऐसे ते भक्तवत्सल जगजेठी । त्यांचे उतराई काय होऊं? ॥२५२॥ बाळ मातेची सेवा न करी कांहीं । परी बाळ कळवळे तीस पाही, । त्यापरी स्वामी माझा लवलाही । पावला कीं मजकरितां ॥२५३॥ मज ठाऊक नसे करावी भक्ति, । मज न कळे स्तवन स्तुति, । धांवा करावा कोण्या रीती, । हेंही कांहींच कळेना ॥ २५४ ॥ मी पामरांमाजी पामर । पतितांमाजी पतिततर । मम अपराध न मोजितां

साचार, । कां कृपा केली कळेचिना. ॥ २५५ ॥ ज्यास निरंतर
 हृत्संपुटी । सप्रेम ठेविती भक्तकोटी, । त्यासही न घडे त्याची भेटी, ।
 तो कैसा प्रकटला दीनास्तव ! ॥ २५६ ॥ ज्यास पूजावा षोडशोपचार, ।
 ज्यास बसवावें हृदयमंदिर । तो स्वामी माझा दिगंबर, । दीनरक्षकु,
 दयाळू. ॥ २५७ ॥ आपुले प्रभुत्वाचें बडिवार । सर्वस्व विसरून,
 एकसर । पाडेवार होऊन, साचार । मुक्त केलें निज दासा ॥ २५८ ॥
 आहा दिगंबरा दीनोद्वारा ! । आहा दिगंबरा करुणाकरा ! । आहा दिगंबरा
 दुरितसंहारा ! । सुखसागरा श्यामरूपा. ॥ २५९ ॥ आहा दिगंबरा
 योगिराजा ! । अत्रिवरदा निजजनकाजा । उडी घालिसी सहर्जी सहजा, ।
 दत्तात्रेया दयानिधे ! ॥ २६० ॥ कालाग्निशमना योगिजनवल्लभा ! । लीला-
 विश्वंभरा चैतन्यगाभा ! । सिद्धराजा स्वजनसुलभा ! । कां झालासि रे
 करुणार्णवा ॥ २६१ ॥ ज्ञानसागरा आद्यंतरहिता ! । श्रीविश्वंभरा अवधूता ! ।
 मायामुक्ता मायासहिता ! । मायानियंता आदिगुरु ! ॥ २६२ ॥ शिवरूप तूं
 साचार, । देवाधिदेव तूं निर्धार । दीनवत्सला दिगंबर । दीनोद्वारा
 जगत्पते ॥ २६३ ॥ कृष्णश्यामा कमलनयना । कलिकल्मषहरा करुणा
 निधाना । कारणक्रियातीत तूं निर्गुणा । निष्कलंका निःसंगा ॥ २६४ ॥ मज
 दीनास्तव तूं पाडेवार । कैसा झालासि रे ! श्रीदिगंबर ! । मी अपराधी,
 हे अपराध थोर । क्षमा करीं रे ! क्षमार्णवा ! ॥ २६५ ॥ यापरी गर्जतां
 दीर्घस्वर । नेत्रीं चालिले प्रेमनीर ; । अष्टभाव दाटला बाह्यांतर ।
 स्वेदकंपादि त्या काळीं. ॥ २६६ ॥ त्यास कांहीच नसे देहभ्रांति, ।
 हें मी काय बोलतों पुत्राप्रती ? । संपूर्ण गळाली अहंकृति । सहजानंदीं
 ते निमग्न ॥ २६७ ॥ मग ऐसें होतां क्षणैक । बोले काय पुत्रासि हारिख, ।
 'धन्य धन्य रे ! तूं सद्भक्त-टिळक ; । तुज भेटला कीं दीन-बंधु. ॥ २६८ ॥
 आम्ही तों केवळ क्रूर निष्ठुर, । क्रूरा स्वाधीन करून तुज कुमर, ।
 निघून आलों देशांतर, । स्वजीवाचा मोह धरुनि. ॥ २६९ ॥ कैचे
 आम्ही जननीजनकु ! । कैचे आम्ही तुज प्रतिपाळकु ! । हें असत्य दिसे

सकळिकु, । पिता तुझा कुलस्वामी. ॥ २७० ॥ तो जगाचा जननी-
जनकु, । तो भक्तकैवारी, भक्तरक्षकु, । भक्तवत्सल, भक्तानंदकारकु ।
भयमोचक, भवारि. ॥ २७१ ॥ तोच होऊन पाडेवार । धांवला असे तुज
कैवार, । तुझे दैवांस नसे पार, । पाहिलासि ते मूर्ती. ॥ २७२ ॥ धन्य
म्हणावें पादशास, । धन्य म्हणावें त्या देशास । धन्य असे तेथील
लोकांस, । ते मूर्ति पाहिली प्रत्यक्ष. ॥ २७३ ॥ जो ब्रह्मादिकांसि दुर्लभ, ।
तो कैसा झाला सुलभ, । तो भक्तकैवारी, भक्तवल्लभ, । अभिनवकरणी
प्रभूची. ॥ २७४ ॥ आम्ही केवळ दैवहीन, । आम्ही केवळ मलीन, । कैच
घडेल दर्शन । प्रभूचें आतां मजलागीं ? ॥ २७५ ॥ धन्य तूं भक्तराज-
शिरोमणि, । धन्य तूं होसि त्रिभुवर्नी, । तरीच तुजला दंड-पाणि । सहज
प्राप्त पै झाला. ॥ २७६ ॥ तुझेन आम्ही झालों धन्य । प्रारब्ध आमुचें नसे
सामान्य, । तुझे योगें जगास मान्य । होऊं आम्ही सर्वस्व. ॥ २७७ ॥
यापरी ऐकतां पितृवचन, । मनीं म्हणतसे अत्रिनंदन । प्रकटले कीं मज
दीनाकारण । दीनवत्सल दयाळू. ॥ २७८ ॥ मीं मानिलें होतें, माता-
पिता । त्यांस असतां माझी चिंता, । त्यांनींच पाठविलें कीं दूता । मम
पुत्रमुक्तीकारण. ॥ २७९ ॥ ते दूतयोगें मी मुक्त । झालों झालों कीं
निश्चित ; । हें सकळ निरर्थक मार्ते । दिसून आलें या काळीं. ॥ २८० ॥
हें शरीर जन्मलें ज्यांचें उदरीं, । त्यांसीच चिंता माझी भारी, । ते
बोढितां परोपरी । वाढला कीं हा पिंड. ॥ २८१ ॥ यापरी हें मानणें ।
अत्यंत दिसे मूर्खपण, । ज्यांनीं केलें मज मुक्त पूर्ण । त्यांस पाहवें
सर्वस्व. ॥ २८२ ॥ तोच माझी मातापिता, । तोच माझी बहीणभ्राता, ।
तोच मज संरक्षिता, । त्यास पाहवें सर्वस्व. ॥ २८३ ॥ ज्यास मी न
ध्यातां, न गातां, । ज्याचें रूपहि न आणितां चित्ता, । ज्यास माझी
चिंता तत्त्वतां, । त्या प्रभूस पाहवें अविलंब. ॥ २८४ ॥ ज्यांनीं माझे
राखिलें द्विजत्व, । दाऊन आपुलें कर्तृत्व, । तोच स्वामी सत्यत्व, ।
व्यावीण राहणें वय नासणें. ॥ २८५ ॥ षोडश वर्षे या देहास । प्राप्त

असतां अनायास । नाहीं पाहिलों कीं तो जगदीश । कैवारी माझा प्रभुराय. ॥ २८६ ॥ त्यास टाकून राहतां संसारी । कैचें सुख आम्हां निर्धारी ? । तो स्वामी माझा साहकारी ; त्यावीण राहणें श्लाघ्य काय ? ॥ २८७ ॥ पुढें राहतां यांचे संगती । आम्हां कैची सुखप्राप्ति । आयुष्य जाईल कीं हातोहातीं । नरजन्मकरणी न घडेल. ॥ २८८ ॥ एक एक योनींत । हजारों फेरा करीत करीत । हा नरदेह असतां प्राप्त, । सत्प्राप्ति उपावो करावा. ॥ २८९ ॥ नरदेहप्राप्तीवीण । कैचें घडेल श्रीदत्तदर्शन ? । दत्तदर्शनास कारण । हा नरदेह सत्य पै दिसे. ॥ २९० ॥ या नरदेहावीण अन्य योनी । स्वदेहाचें ज्ञान नसे त्या स्थानीं. । मा परमार्थ कैचा त्यांगुनी । प्राप्त होय सर्वस्व ? ॥ २९१ ॥ परमार्थाचा हाच सार, । संपूर्ण वेदांचा हा गाभार, । ज्यामध्ये प्राप्त श्रीदिगंबर, । तो उपावो करावा. ॥ २९२ ॥ घरी राहून त्या प्राप्ति । करून घ्यावी निश्चिति, । हें तों न घडे कल्पांतीं. । दुःखरूप गृहदार. ॥ २९३ ॥ यांचे संगती काम क्रोध । अधिक होईल महाभेद ; । कैची प्राप्ति सच्चिदानंद ! । स्वामी माझा दिगंबर. ॥ २९४ ॥ यांचे संगतीनें संसार । दिवसेंदिवस वाढेल साचार. । यांचे सुखदुःखाची चिंता निरंतर । वाहणें आम्हां घडेल. ॥ २९५ ॥ प्रत्यक्ष संसार हें काळमुख. । यांत पडून गेले कित्येक. । याचा अंत न कळे ब्रह्मादिक । गति काय पै झाली ? ॥ २९६ ॥ कोठून येणें, कोठें जाणें, । आह्मी कोण ; कोण आमुचें स्थान, । हे आमुचे कैसे होतील पूर्ण । पुत्रकलत्रादिक सर्व ? ॥ २९७ ॥ हे आमुचे फांसेकार, । यांचे संगती पाश दुर्घर ; । आम्हांस असे साचार । सुटिकेसि सहज पै मुकणें. ॥ २९८ ॥ जळो जळो यांची संगती ! । जळो जळो संपूर्ण देहभ्रांति ! । यांचे संगतीनें विश्रांति । कदाकाळीं घडेना. ॥ २९९ ॥ रचून शेज खदिरांगार । त्यावर सुखनिद्रा निरंतर । करूं पाहे जो नर पामर, । तदुपरी यांची पै संगती. ॥ ३०० ॥ जरी म्हणावें ते मातापिता, । त्यांची संरक्षण करावी आतां । तरी परत्र

पावले असतां त्यांचे मातापिता । तेव्हां त्यांस कोणें रक्षिलें ? ॥३०१॥
हे संपूर्ण जर्गी जनार्दन । तोच तोकीं परिपूर्ण । कोण कोणाचें पालन,
पोषणकर्ता कोण असे ? ॥ ३०२ ॥ जो जो प्राणी जन्मास येतो,
त्याचे कर्मानुसार योग घडतो, । तो भोगिल्याविना सुटकेसि मुक्तो,
यापरि प्रवाहो जन्ममृत्यु. ॥ ३०३ ॥ हा प्रत्यक्ष दिसतो हुताश,
का उडी घालावी डोळसैं ? । यास करितां निरास । सुखासि त्याजला
काय उणें ? ॥ ३०४ ॥ सुखप्राप्तीचें जें द्वार । प्रत्यक्षच हा नरशरीर ।
त्या सुखासि टाकूनि निरंतर, । चिंता वाहे देहगेह. ॥ ३०५ ॥
आतां नको नको हे चिंता । कै पावेन श्रीअवधूता ? । त्याचे प्राप्तीची
तत्वता । चिंता आतां करावी. ॥ ३०६ ॥ ज्यामध्ये दिगंबरभेट घडे,
त्याचे पर्दी मस्तकपात घडे, । करीन मी अति तांतडे, । हा उपावो
करावा. ॥ ३०७ ॥ यापरी विचार करून मनांत, । काय करिते झाले
दासोपंत, । जो महाराज मूर्तिमंत । अवतारपुरुष भूतळीं. ॥ ३०८ ॥
जरी हें सांगतां मातापिता । निरोप न देतात कां मज आतां ; । यांचे
संगतीं राहतां । मज अवधूत केविं भेटे ? ॥ ३०९ ॥ यापरी योजना
करूनि मनीं । काय करिते झाले भक्तशिरोमणि, । तें ऐकावें संतसज्जनीं ।
कृपा करून दीनावरी. ॥ ३१० ॥ वडीलवडिलांचें मुखोद्गत । श्रवण केलें
होतें, ते समर्थ । मातापुरीं सद्याद्रिपर्वत । तेथें वसे श्रीदिगंबर. ॥ ३११ ॥
तेथें गेलियावांचून । मज न भेटे अत्रिनंदन. । शीघ्र जावें निघून ।
कोणास न सांगतां या काळीं. ॥ ३१२ ॥ यापरी योजून अंतःकर्णीं,
लक्ष्य देऊनि दिगंबरचरणीं, । निघते झाले भक्तचूडामणी । दासोपंत
महाराज. ॥ ३१३ ॥ घर सोडून पुढें ठेवितां पाउलें, । पाउलापाउलीं
दत्तच भरले. । दशदिशा दत्त कोंदाटले, । दत्तच दिसे चराचरीं.
॥ ३१४ ॥ वृत्ति रंगतां दत्तपार्यीं, । दत्तच दिसे बाह्यांतर हृदयीं. ।
कोण मी ? कोठें जातों ? या समयीं । हें भान कांहीं नसेचि. ॥ ३१५ ॥
दत्तमय होऊन आपण । पुढें जातसे हर्षाय-मान. । ज्यावरी कृपा

अनसूयानंदन । त्याचें भाग्य कोण वर्णीं ? ॥ ३१६ ॥ त्यांनीं जेथें जेथें
 उभा राहे । तेथें तेथेंच ते उभा ठाये । त्याचे मनोरथ दत्तात्रेय । सहज
 पुरविती स्वलीले. ॥ ३१७ ॥ त्याचे स्मरणसरिसे । प्रगटती स्वप्रकाश, ।
 जो सच्चिदानंद जगदीश । जगदात्मा दिगंबरू. ॥ ३१८ ॥ ज्यासि असे
 प्रारब्ध साह्य, । त्यासि नसे कळिकाळाचें भय; । तो जेथें जेथें उभा
 राहे । तेथें राबे विजयलक्ष्मी. ॥ ३१९ ॥ धन्य धन्य ते महाराज
 दासोपंत ! । धन्य धन्य ज्याची कीर्ति अद्भुत । ज्यास्तव श्रीअवधूत ।
 प्रगटले सहज मनुजरूप. ॥ ३२० ॥ धन्य त्याची विरक्ति ! । धन्य
 त्याची वैराग्यस्थिति ! । सफळ अनुकूल असतां संपत्ति । चित्त न गुंगे
 विषयकार्मी. ॥ ३२१ ॥ गजांतलक्ष्मी ज्याचे घरीं, । सर्वलक्षणयुक्त भार्या
 सुंदरी, । इतकीं असतांही निर्धारीं । वृत्ति तिळभरी न गुंते. ॥ ३२२ ॥
 ज्यांस विषय दिसे विषवत । ते केविं गुंततील त्यांत ? । अवतारपुरुष
 मूर्तिमंत । जगदोद्धारास्तव अवतरले. ॥ ३२३ ॥ पूर्वीं कथा ग्रंथांतरीं ।
 ध्रुव निषे हुडकीत श्रीहरी; । दासोपंतही जातसे तदुपरि । अवधूत-
 भेटीकारणें. ॥ ३२४ ॥ जेव्हां निघाले तेथून पंत । कोणीच न पाहती
 त्या समर्थ. । सर्वां नेत्रीं मोहन पडत । कोणीच त्यास न रोधी. ॥ ३२५ ॥
 गेल्यानंतर दुसरे दिनीं । मातापिता हुडकिती घाबरुनि, । चिंता करिती
 दिन-रजनीं । पुत्रास्तव सर्वस्व. ॥ ३२६ ॥ चहूंकडे धांवती दूत. ।
 दृष्टीस न पडे कोणार्ते. । जवळून जातांही निश्चित । दृष्टी चुकती
 सर्वांची. ॥ ३२७ ॥ सर्वांस न दिसे काय कारण, । ऐसें म्हणाल
 श्रोते सज्जन, । तरी तो जातसे अवधूत होऊन । मानव्यालार्गीं केविं
 भेटे ? ॥ ३२८ ॥ मातापिता चिंता पुत्रास्तव । करितां, बोलती लोक
 सर्व, । 'कां खेद करितां त्यास्तव । भेटेल सहज तुम्हांसि. ॥ ३२९ ॥
 त्यास कळिकाळाचेंही नसे भय । तो कालत्रयीं असतां, निर्भय. । ज्यास
 रक्षी योगिराय । त्याची कांदो पै चिंता ? ॥ ३३० ॥ ज्यास्तव होऊनि
 पाडेवार, । पादशास देऊनि द्रव्य अपार, । सोडवून आणिलासे

श्रीदिगंबर, । त्यांनींच याला संरक्षी.' ॥ ३३१ ॥ यापरी समजावितां
 परोपरी, । तेही संतोषूनि निज अंतरीं, । मनीं करिती निर्धार । भेटेल
 आमुचा तान्हया. ॥ ३३२ ॥ असो. इकडे दासोमहाराज, । जो अवतार
 घेतलासे भक्तकाज, । वाटेस चालतां सहज । हिलालपुरास पै आले.
 ॥ ३३३ ॥ बेदर सुभा, चिटगोपा परगणा, । त्यांतील तो प्राम
 जाणा ; । तेथें असतां सद्गुरूराणा । पातले त्यास्तव आवडीनें. ॥ ३३४ ॥
 हिलालपुर आणि डोकोलगी । तेथील कुळकर्णी तो भक्तयोगी. । त्यास्तव
 पातले लागवेर्गी, । नाम ज्याचें कृष्णाजीपंत. ॥ ३३५ ॥ शेताचे
 कांठीं सरेटी वृक्षातळीं । तो बसला असतां पाहूनि साउली, । तेथें
 पातला गुरुराज माउली । दासोस्वामी समर्थु. ॥ ३३६ ॥ नेणों ते
 गृहस्थ जन्मजन्मांतरीं । काय आराधिला श्रीहरि । किंवा गुरुभक्ति
 केली परोपरी ? । तरीच पावले त्यालागीं. ॥ ३३७ ॥ त्यांनीं पाहतां
 स्वामीप्रती । कांहींच न राहे देहभ्रांति. । प्रत्यक्ष दिसे अवधूतमूर्ति ।
 दृष्टीस त्यांच्या त्या काळीं. ॥ ३३८ ॥ मिठी घाली चरणकमळीं, ।
 मुख अवलोकित वेळोवेळीं, । मनीं म्हणतसे तये काळीं । कांही अवधूत
 प्रकटले ? ॥ ३३९ ॥ त्यांस पाहतां दृष्टी । सहजानंद होतसे पोटीं. ।
 ब्रह्मानंद भरला सृष्टी. । परब्रह्मच काय हे चिन्मूर्ति ? ॥ ३४० ॥
 हे तरी दिसे प्रत्यक्ष देव. । अवयव असतां निरावयव. । काय
 प्रगटले दीनास्तव । दीनबंधु दयाळू. ॥ ३४१ ॥ त्यांचे दर्शनें
 मनोरथप्राप्ति. । त्यांचे दर्शनें हरे खंती. । त्यांस पाहतां स्वानंद चित्तीं, ।
 कां मज प्राप्त कळेना. ॥ ३४२ ॥ यापरी तोषून मनीं, । पुनरपि मस्तक
 ठेवून चरणीं, । काय विनवीतसे मंजुळवाणी । स्वामीप्रति ते भक्त.
 ॥ ३४३ ॥ “अहो महाराज सद्गुरु, । दीनवत्सला, दीनोद्धार, । मी तों
 पामरांमाजी पामरू । दर्शनें धन्य सहज झालों. ॥ ३४४ ॥ आतां येणें
 झालें कोठून ? । पुढें कोठें असें गमन ? । तें निरोपावें कृपा करून ।
 करुणाकरा, दयाळा. ॥ ३४५ ॥ आतां चलावें मम मंदिरा, । पवित्र

करावें जी दातारा, । तव पायीं करितां थारा । चुकेल माझें जन्ममरण.
 ॥३४६॥ मी तापत्रयीं बहु तापलों, । विश्रांतीची सोय नाहीं देखिलों, ।
 आतां उदय होतां दैव, पाहिलों । प्रभुरायार्ची चरणकमळें. ॥ ३४७ ॥
 करावी आतां हस्तमस्तक । आपण तो केवळ भक्तपाळक, । भक्तवत्सल,
 भक्तरक्षक, । भवभय हरीं रे सुखार्णवा ! ॥ ३४८ ॥ मी भवसागरीं
 चालिलों वाहत, । तूं काढी रे धरोनि हात, । तुजवांचून, दीनानाथ, ।
 तारील कोण मजलागी ? ॥ ३४९ ॥ तूंच अससी माझा सद्गुरु ; । तूंच
 अससी कुलगुरु ; । तुजवांचुनी, श्रीदिगंबर, । मज कृतार्थ कोण करील ?
 ॥ ३५० ॥ तूंच असे माझे जगद्गुरु ; । तूंच असे जी कुलगुरु ; ।
 तुजवांचून श्रीदिगंबर । मज कृतार्थ कोण करील ? ” ॥ ३५१ ॥ यापरी
 बोलतां सद्भक्त । काय बोले महाराज दासोपंत, । ‘हे पुढें होईल
 मनोरथ । सत्य सत्य जाणावा. ॥ ३५२ ॥ आतां मी जातों कार्यास्तव. ।
 कार्याअंतीं येईन स्वभाव. । तेव्हां तुमचे मनोभाव । पूर्ण करील दीगंबर.’
 ॥ ३५३ ॥ यापरी बोलोनि त्यासि । पुढें निघाले स्वानंदराशी. ।
 पातले जेथें दक्षिण काशी । प्रेमपूर तें प्रसिद्ध. ॥ ३५४ ॥ आधीं
 घेऊनि धूळदर्शन, । मग लक्ष्मीतीर्थीं केलें स्नान, । उरकून आपुलें
 अनुष्ठान, । पूजा करीतसे यथाविधि. ॥ ३५५ ॥ मूळलिंगाची पूजा
 करून, । घृतमारीसि पूजिलें जाण, । नंतर पातले देउळीं पूर्ण । प्रेम-
 मूर्तीच्या पूजास्तव. ॥ ३५६ ॥ मधुपर्कविधि करून पूजा, । जोडून
 दोन्ही हस्तांबुजां, । स्तवन करीतसे सहजीं सहजा । सहजानंदें देवासि
 ॥ ३५७ ॥ “जयजयाजी मार्तंडराया । भक्तवत्सला, स्वानंदनिलया, ।
 अगाध कीं, रे, तुझी माया. । ब्रह्मादिकांसि अगम्य. ॥ ३५८ ॥ अगम्य
 अगोचर तुझी लीला । भक्तकैवारी श्रीमैराळा । करुणाकरा करुण-
 कल्लोळा, । ह्याळसारमणा, दयाब्धे ॥ ३५९ ॥ निजजनांचे घेऊनि कैवार ।
 संहारिसि अहंमल्लासुर ; । दंभमणी निवटून निर्धार । सुखी करिसि स्वभक्तां.
 ॥ ३६० ॥ श्रीप्रेमपुरनायक । ऐसें वाखाणिती व्यासादिक । ब्रह्मादिकांचा

ध्येय देख । तूंच कीं, रे, मल्हारी. ॥ ३६१ ॥ स्वबोधें चढून तरंग ।
 शांतिह्वाळसा वामांग । होऊन राहीं मम अंतरंग । अंतरात्मा दयाळा.
 ॥ ३६२ ॥ ज्ञानभांडार लावूनि भाळीं । उचलीन देहत्रयाची तळी ;
 अनुहृतध्वनीच्या गदारोळीं । नाचेन सहज तव छंद. ॥ ३६३ ॥ नवविध
 भजन कवडीमाळा । स्वानंदें घालीन निज गळां, । मी राहीन चरणकमळां ।
 हेंच मजला वर देई. ॥ ३६४ ॥ तुझे होतां वरप्रद । कैचा मजला
 भेदाभेद । भेदातीत सच्चिदानंद । तेंच देई, रे दिगंबरा.” ॥ ३६५ ॥
 यापरी वाहतां स्तवनपुष्प । नेत्रीं चालिलें प्रेमबाष्प ; । तेव्हां प्रसाद
 मिळतां सोप । श्रीदेवाचा पंतासि. ॥ ३६६ ॥ तें वरभूषण लेवून
 सर्वांगीं, । तेथून निघाले लागवेगीं. । जनां उद्धार करितां मार्गोमार्गीं ।
 पातले नंदिप्रामासि. ॥ ३६७ ॥ नांदेडहि नाम प्रामास निर्धार, । जेथें
 गौतमी वाहे निरंतर, । तें पाहून क्षेत्र मनोहर । राहिले तेथें दासोस्वामी.
 ॥ ३६८ ॥ निलय गंगेचें करून स्नान । वाळवंटीं उरकावें कर्मानुष्ठान ।
 परइच्छे घडतां भोजन । करावें तेव्हां स्वानंद. ॥ ३६९ ॥ आपण
 स्वमुखेंकरून । कोणा करूं नये याचना पूर्ण । यावरि अन्न मिळालें किंवा
 उपोषण, । हेंही भान नसेचि. ॥ ३७० ॥ ज्यांची वृत्ति रंगली अव-
 धूर्ती, । त्यांस कैचि देहस्थिति ? । देहभान नसे ज्यांप्रती । त्यां क्षुधा,
 तृषा, करील काय ? ॥ ३७१ ॥ त्या क्षुधा, तृषा, हे प्राणधर्म । प्राण-
 साक्षी जो पुरुषोत्तम । जो भक्तकामकल्पद्रुम । तो दासोस्वामी समर्थु.
 ॥ ३७२ ॥ त्यांचें पूर्ण अन्नपान । अवधूतमूर्तीचें चिंतन ; । तें ध्यानामृत
 करून पान । सदां तृप्त पै असति. ॥ ३७३ ॥ ज्यांस अवस्थात्रयीं
 तेंच ध्यान, । ध्यानावांचून न राहे एक क्षण, । तेणेंयोगें दैदीप्यमान ।
 मुखचंद्रप्रकाश सर्वांसि. ॥ ३७४ ॥ तेव्हां तेथील नारी नर, । पाहतां
 हे बाळ योगेश्वर, । म्हणती, “हे काय पुरुष अवतार । कां हो येथें
 पातले ॥ ३७५ ॥ पाहतां यांचे मुखचंद्र । धणी न पुरे नेत्रचक्रोर. ।
 धन्य माता याची, ऐसे सुंदर । पुत्र प्रसवली.” ॥ ३७६ ॥ कोणी

म्हणती, “धन्य भार्या सुंदरी. । काय तिनें आराधिला श्रीहरी ! । तरीच याची अधोंगी निर्धारि । झाली असे, सत्य सत्य” ॥ ३७७ ॥ कोणी म्हणती, “हा योगभ्रष्ट” . कोणी म्हणती, ‘हा पुरुष वरिष्ठ’ । कोणी म्हणती, “याचें सर्वोत्कृष्ट । तप दिसतसे याकाळीं.” ॥ ३७८ ॥ कोणी म्हणती, “मातापिता यालागीं । असतील काय या लागीं ? । जरी असते येत होते लागवेगीं । धुंडीत यास्तव या स्थळा. ॥ ३७९ ॥ कित्येक प्रत्यक्ष पुसती त्यासि, । ‘पिता तुमचे कोण देशीं ?’ । येरू म्हणे, ‘मातापिता आम्हासि । अवधूत असे सर्वां ठायीं. ॥ ३८० ॥ तोच माझा तातमाउली, । तोच मजला प्रतिपाळी, । तोच रक्षितो मज वेळोवेळीं, । त्याविण कोणी नसेचि.’ ॥ ३८१ ॥ यापरी ऐकतां त्याचे बोल । सर्वत्रांसि येति सुखाचे डोल. । म्हणती, “हा बाळ नव्हे. कर्पूरधवळ । प्रकटले सहज मनुजरूप. ॥ ३८२ ॥ पुढें याचेनियोग । तरतील संपूर्ण जग. । हे मानवी दिसती चांग. । मानवी कांहीं नसेचि ॥ ३८३ ॥ याची गोष्ट पडतां श्रवणीं, । वैराग्य उपजतसे अंतःकर्णीं, । हा वैराग्यसिंधु, चिद्रत्नखाणी.” । लोक बोलती वृद्ध वृद्धां. ॥ ३८४ ॥ असो ! तेव्हां दासोस्वामी । विचार करी निजहृत्पद्मीं, । सत्वर भेटावे सद्गुरु स्वामी । हा उपावो करावा. ॥ ३८५ ॥ तरी जावें मातापुरा । तेथें असे श्रीदिगंबरा, । जो भक्तकैवारी, दीनोद्वारा, । दीनकामकल्पद्रुम ॥ ३८६ ॥ आधीं न जातां मातापुरा । कैचा भेटेल योगेश्वर ! । तें त्याचें विश्रांतिमंदिर. । विश्रांतिकारक ते मूर्ति. ॥ ३८७ ॥ आधीं प्राप्त न होतां तुर्यावृत्ति । कैशी होईल स्वरूपप्राप्ति ! । तरी तुर्याचें कीं हें निश्चिति । मातापूर मूळ पीठ. ॥ ३८८ ॥ यापरी विचार मनांत । करून निघाले दासोपंत. । ज्यास अवधूत वेळाइत । सप्रेमेसि त्यालागीं. ॥ ३८९ ॥ धन्य ते महाराज समर्थ; । ज्यांचें नाम घेतां, कृतार्थ । सहज होतसे जन समस्त, । जगदोद्वारास्तव अवतरले. ॥ ३९० ॥ जेव्हां झाले गंगापार । त्यांचे दृष्टीस संपूर्ण चराचर । दिसतसे श्रीदिगंबर । दिगंबरमय आपण

पैं भाविती. ॥ ३९१ ॥ तरी मी आहे कोण, । जातों कोण्या ठिकाण, ।
 हें भान ग्रासूनि, जाण, । पुढें पाऊल पैं ठेविती. ॥ ३९२ ॥ ज्यांची वृत्ति
 दत्तमय, । ज्यांनीं ध्यातसे योगिराय, । ते दत्त होऊन निश्चयें । पुढें पुढें
 पैं जाती. ॥ ३९३ ॥ आधीं पातले मातापुर, । मूळ पीठ तें साचार, ।
 जेथें वसती योगेश्वर । स्वरूपप्राप्तीकारण ॥ ३९४ ॥ चढूनपर्वतशिखरीं, ।
 प्रवेशले देउळामाझारीं, । सप्रेम पाहून त्रिपुरसुंदरी । पूजिती तेव्हां
 षोडशोपचार. ॥ ३९५ ॥ षोडशोपचार करून पूजा, । सद्गर्वें जोडून
 हस्तांबुजां, । स्तवन करिती सहर्जीं सहजा । जगदंबेसि त्या काळीं
 ॥ ३९६ ॥ जय जय जगदंबे, प्रणवरूपिणी, । सच्चिदानंदे, सौभाग्यदायिनी
 सौभाग्यकारके, आदिभवानी, । कल्याणदाते. नमोस्तु ते. ॥ ३९७ ॥
 नमो अंबे, अंबुजदलनेत्रे, । नमो अंबे, अखिलश्रुतिसारे, । नमो अंबे,
 आदिकुमारे, । करुणाकरे, दयाळे ॥ ३९८ ॥ अंबे, तव चरणारविंद ।
 ब्रह्मादिक, होऊनि मिलिंद, । सदा सेविती, इच्छूनि मकरंद । तव
 कृपाचि सर्वस्व. ॥ ३९९ ॥ तयांही दुर्लभ तुझी प्राप्ति, । मी तों केवळ
 मदमति. । जरी पावसी तूं मजप्रति, । हें अभिनव जर्गो होईल. ॥ ४०० ॥
 अगाध तूझी अभिनव लीला, । जे अगम्य, अगोचर वेदादि सकळां, ।
 जरी वोसंगा घेसी मज बाळा । हें अभिनव कीं हो जगतातें. ॥ ४०१ ॥
 राजसिंहासनीं प्रवेश । कदापि नव्हे कीं थोरांस, । तरी तें राजपुत्रास ।
 सहज असे कीं सर्वदां. ॥ ४०२ ॥ तरी तूं राजेश्वरी, । जगन्माउली, जगदे-
 श्वरी, । तरी बाळकचि मी तुझें निर्धारीं; कृपावैभव मज द्यावें. ॥ ४०३ ॥
 तूंच कृपा करून मज अनाथकुमर । भेटवी, वो, श्रीदिगंबर; । दिगंबर-
 प्राप्तीचें द्वार । अंबे तुजवीण नसे कीं ॥ ४०४ ॥ यापरी वाक्पुष्पांजलि ।
 वाहतां देवीचरणकमळीं, । पंतांसि धणी न पुरे वेळोवेळीं । श्रीचरण
 अवलोकितां ॥ ४०५ ॥ श्रीचरणीं प्रवेशितां चित्तवृत्ति; । पंतास होतसे
 प्रसादप्राप्ति. । त्या प्रसादें सहजानंद निगुति; । प्राप्ति सहज श्रीदिगंबर
 ॥ ४०६ ॥ लाहून अंबेचें वरदान । पांच रात्र राहिले तेंच स्थान. । पुढें

काय केलें. ते महाराज, पूर्ण । अवतारपुरुष, समर्थ ॥ ४०७ ॥ तेथून निघाले सत्वर. । चढते झाले सद्याद्रिशिखर. । तें योगेश्वरांचें विश्रांति-मंदिर । स्वानंदेसि सर्वस्व. ॥ ४०८ ॥ अंबेचें लाहूनि वरप्रदान । पंत विचार करी निज अंतःकरण, । आर्धी अनुसूयाचें घेऊनि दर्शन, । मग चढावें सद्याद्रि ॥ ४०९ ॥ ऐसी योजना करून मनीं, । काय करिते झाले ते भक्तशिरोमणी । अनुसूयादर्शना जावें म्हणुनी । सिद्ध झाले त्या काळीं. ॥ ४१० ॥ अनुसूया केवळ ज्ञानकळा, । पतिव्रतांमाजि आगळा, । जिचे उदरीं स्वानंदपुतळा । अवतरला प्रभु माझा ॥ ४११ ॥ त्रयमूर्तिरूप दत्तात्रेय । जिचे उदरीं अवतरले निश्चयें, धन्यच ती आदिमाये, । जिचा महिमा वेदपुराणीं. ॥ ४१२ ॥ धन्य अनुसूया जननीं, । पतिव्रतांमाजि अप्रणी, । जिचें सत्व पाहण्यालागूनि । ब्रह्मादिक पातले मूर्तिमंत. ॥ ४१३ ॥ तरी ते कथा पुराणोक्त । श्रवण करितात कीं श्रोते संत ; । मीं वर्णावी, निश्चित । ऐसें कांहीं नसेचि. ॥ ४१४ ॥ जे वेदशास्त्रांचे गर्भार्थ । आपणां असतां अवगत, । त्यांतील कथा निश्चित । बोल म्हणतां मूर्खपण. ॥ ४१५ ॥ श्रीमंतघरीं अन्नास नसे उणें ; । तथापि आमंत्रण देतां दीन जन, । ते दीनकैवारी म्हणून । त्यांचे मनोरथ पूर्ण करिती. ॥ ४१६ ॥ यापरी आपण दयाळु केवळ, । मीं तो मतिमंद दुर्बळ, । लाहून आपलें कृपाबळ । बोद्धं इच्छितों अनुसूयाख्यान. ॥ ४१७ ॥ अनुसूया केवळ ज्ञानखाणी, । जिचें मन रंगलें पतिचरणीं. । पति तो वंघ शास्त्रपुराणीं । अत्रि ऋषि प्रसिद्ध ॥ ४१८ ॥ जीस नसे पतीविण पर दैवत, । पतीस भावी परब्रह्म साक्षात, । पतिसेवेसि सदा रत । जेविं लुब्ध धनासि. ॥ ४१९ ॥ पतिच केवळ निजधन । पति निज प्राणाचे प्राण. । पतिसेवेवांचून एक क्षण । राहूंच नये कदापि. ॥ ४२० ॥ पतिसेवेसि घाली उडी, । पतिसेवेवीण नसे गोडी, । सेवेस्तव करी तांतडी । सकळ विषय टाकूनि. ॥ ४२१ ॥ सेवा करितां प्राप्त मनोरथ, । सेवेमाजि परमार्थ, । ऐसे असतां श्रुत्यर्थ, । तदनुसार पै

करिती. ॥ ४२२ ॥ अवस्थात्रयीं पतीस ध्याये. । सर्व सुख पतिपाये. ।
 पतिवांचून जिला निश्चये । कांहींच धंदा नसेचि ॥ ४२३ ॥ पतिपाउल
 उमटे ज्या स्थानीं । तेथील होऊं मेदिनी, । ऐसी इच्छा जिचें अंतः-
 करणीं । ती धन्य जननी जगत्त्रयीं. ॥ ४२४ ॥ पतीस असे आवड ।
 आपण तेंच करी तांतड । पतीस पडतां सांकड । प्राण वेंचून तें वारी.
 ॥ ४२५ ॥ पतीस माने सद्गुरु, । पतिआज्ञेस तत्पर, । पतिमनोगता-
 नुसार । आपण चाले स्वानंद. ॥ ४२६ ॥ स्त्रियेचें सर्व अनुष्ठान ।
 चाले पतिआज्ञेप्रमाण । ती धन्य त्रिभुवनीं पूर्ण । तिचे स्मरणें लोक
 तरती. ॥ ४२७ ॥ पुत्र पूजावा मातापिता ; । कुलस्त्री पूजावी पतीस
 तत्वतां । गृहस्थ पूजावा अतीतअभ्यागता ; । यापरी आगमीं नीति असे.
 ॥ ४२८ ॥ आगमार्थ ऐकोनि श्रवणीं । अनुसूया रतली पतिचरणीं ।
 तिची ख्याति झाली त्रिभुवनीं । ब्रह्मादिक पै स्तविती. ॥ ४२९ ॥
 पतिसेवा हेंच तप । जीस चालिलेसे एकरूप । नित्य नवा प्रेम अमुप ।
 चढत जाती आनंद ॥ ४३० ॥ असो तिचें तप पाहून । दर्शन इच्छिती
 सुरजन, । आणि स्वविती, हालविती तर्जन, । धन्य पतिव्रता म्हणुनि.
 ॥ ४३१ ॥ एकदां महाराज देवर्षि । ज्ञानसंपन्न, तेजोराशि, । त्रिभुवनीं
 गमन ज्यांसीं, । नाम ज्यांचें नारदमुनि, ॥ ४३२ ॥ हातीं वीणा,
 मुखीं नारायणहरी नाम— । गर्जना करितसे संभ्रम, । पाहूनि अनुसूयाचें
 तपोत्तम, । पातळें भूतळीं ते मुनी. ॥ ४३३ ॥ तिचें पाहतां पति-
 व्रताधर्म । मुनीस येतसे अत्यंत प्रेम. । सद्भावें स्तवून, वंदून अतिसंभ्रम ।
 गमन करितसे सत्यलोकां. ॥ ४३४ ॥ सत्यलोकीं सावित्रीप्रती । मुनी
 वर्णांतसे तिची ख्याती. । धन्य म्हणावें अनुसूया सती । पतिव्रतांमाजि
 अग्रणी. ॥ ४३५ ॥ तिजसमान या त्रिभुवनीं । दृष्टीस न पडे मजलागुनी. ।
 तूं चतुराननाची राणी, । परि तिजसमान मी न म्हणूं. ॥ ४३६ ॥
 ऐसा अनेकपरि । तीसि मुनी वर्णीं निर्धारिं. । लजित होऊन सावित्री ।
 पतीस आपुल्या विनवितसे. ॥ ४३७ ॥ याचपरी वैकुण्ठकैलासीं । मुनी

सांगे रमाउमांसि. । त्याही लजित होऊन मानसीं । हरिहरांसि पै विन-
 विती. ॥ ४३८ ॥ अनुसूयेचें सेवातप । तें जाणोनि फलद्रूप, । काय
 करिते झाले चिद्रूप । ब्रह्माहरिश्रीशंकर. ॥ ४३९ ॥ अतिथींचे धरून वेष ।
 त्रिवर्ग पातले अत्रिआश्रमास. । तेव्हां मुनी गेला असे तपास; । गृहीं
 राहे अनुसूया. ॥ ४४० ॥ अगाध ते अनुसूया जननी. । हरिहरा-
 दिक पावले तिजलागुनी, । तिचे तपें तोषून अंतःकरणीं, । वर द्यावया
 मूर्तिमंत. ॥ ४४१ ॥ तिघेही होऊनि ब्राह्मण । प्रवेशले आश्रमामार्जि
 जाण. । मुखीं बोलतसे वचन, । “अभ्यागत पातलों भोजनास्तव.”
 ॥ ४४२ ॥ हे शब्द पडतां कार्णी. । बाहिर आली अनुसूया जननी. ।
 सप्रेम वंदून त्यांलागुनी । बोले काय अति हर्षे. ॥ ४४३ ॥ “आपण
 मंदिरीं चलावं, । घरघणी गेले तपास्तव, । आपण साक्षात् देवाधिदेव ।
 कृपा करून मजवरी. ॥ ४४४ ॥ स्वयंपाक होइजेपर्यंत । पतिही
 येतात निश्चित. । आपण बसावें सावधचित्त । नावेक आतां या काळीं
 ॥ ४४५ ॥ ते तिघे आले परीक्षास्तव, । तिचें काय तपवैभव, ।
 तेणें आले स्वभाव । बोले काय तियेसि. ॥ ४४६ ॥ “आम्ही तो
 केवळ क्षुधाक्रांत, । प्राण आमुचे निघूं पाहत, । यास्तव अन्न त्वरित ।
 देऊन, तृप्त तूं करी. ॥ ४४७ ॥ अतिथि केवळ स्वयंविष्णु । अतिथि
 प्रत्यक्ष उमारमणु । अतिथिच असे चतुराननु, । हें तरी प्रसिद्ध वेद-
 शास्त्री. ॥ ४४८ ॥ संपूर्ण निगमागमार्थ । तुमचे पतीचे मुखोद्गत; ।
 तुम्हां असतां अवगत । विलंब कांहीं साहवेना. ॥ ४४९ ॥ आम्हां
 अन्न देतां तुमचे पति । अत्यंत तोषतील निजचित्तीं; । अनुमान न
 करितां त्वरित गती । अन्न द्यावें आम्हांसि.” ॥ ४५० ॥ यापरी
 ऐकतां त्यांचें वचन, । मनीं स्मरून पतिचरण, । निर्मून षड्रस अन्न ।
 बोले काय त्यांप्रति. ॥ ४५१ ॥ “आपण तरी विधिहरिहर; । यांत
 संशय नसे अणुमात्र । आतां उठावें सत्वर, । स्वयंपाक सिद्ध पै असे.”
 ॥ ४५२ ॥ इतुके बोलोनि त्यांसि । उदक आणिलें छानासि. । छान

करितां परिधानासि । पीतांबर देतसे मनोहर. ॥४५३॥ मग गंध, पुष्प
आदिकरून । सर्व साहित्य देतसे आणून. । मनीं होऊन हर्षायमान ।
ताटें मांडिलीं मणिमयें. ॥ ४५४ ॥ अंतःकर्णीं स्मरून पतिचरण ।
घेऊन आली षड्स अन्न. । तें पाहतांच ते तिघे जण । बोले काय पै
तीसि. ॥ ४५५ ॥ “आम्ही इतरांसारिखे नव्हे ब्राह्मण; । आमुचा
नेम तो अति कठिण; । तैसें झाल्यावांचून । अन्न कांहीं न सेवूं.
॥ ४५६ ॥ तूं तरी पतिव्रताशिरोमणि, । तुझी ख्याति असे त्रिभुवनीं, ।
तरी आमुचें वचन ऐकूनि । तद्वत आतां पै कीजे.” ॥ ४५७ ॥ येरी
म्हणे आपुली आज्ञा प्रमाण । मी करीन, जी, सत्य पूर्ण. । ज्यांत
आपुलें समाधान । तेणें तुष्टील हरिहर. ॥ ४५८ ॥ ऐकतां तिचें
निर्वाण वचन । हरिहरादिक मनीं तोषून, । पुनरपि बोलती तिजलागून, ।
“नग्न होऊन आम्हां वाढीं. ॥ ४५९ ॥ जरी असे अभ्यागतपूजन ।
तरी तूं होऊन अतिनग्न, । आम्हां देई षड्स अन्न; । तरीच तुज घरीं
पै जेऊं.” ॥ ४६० ॥ यापरी वचन पडतां श्रवणीं । गजबजली निज
अंतःकर्णीं. । मनीं म्हणे प्राण जावो निघुनि । यापरी कठीण हे दिसती
॥ ४६१ ॥ याचें न ऐकूं जरी भाषण । हे विन्मुख जातील कीं ब्राह्मण; ।
हे ब्राह्मण नव्हे, विधिहरिगौरीरमण, । यापरी चिर्ती पै चिंतिती.
॥ ४६२ ॥ मग क्षणैक होऊन विस्मित, । पतीस आठवून हृदयांत, ।
म्हणती काय, “दीनानाथ, । लज्जा राखीं प्राणवल्लभा. ॥ ४६३ ॥
आजन्म तुजवांचून । इतर पुरुष जनकसमान, । हे भावना सत्य असेल
मज पूर्ण, तरी लज्जा राखिशील. ॥ ४६४ ॥ तुझे चरणीं माझा
विश्वास । जरी असेल निश्चयेस, । तरी लज्जा राखिशी या समयास, ।
प्राणनाथा, दयाळा. ॥ ४६५ ॥ तुम्हीच माझे इष्ट गोत, । तुम्हीच
माझे कुलदैवत. । तुम्हांवीण नेणें पर दैवत । तरीच धांवशी या काळीं.
॥ ४६६ ॥ पतिव्रतांचे चरणरज । तेंच कुंकुम भाळीं माझे । असेल
जरी, सहर्जी सहज । हे लज्जा रक्षितां या काळीं.” ॥ ४६७ ॥

यापरी स्मरून महाराज अत्रि, । त्यांचें कर्मडलुजळ घेऊनि करीं, ।
 प्रोक्षण करी तिघेवरी, । बाळ होती ते तिघे. ॥ ४६८ ॥ बाळ पहातां
 नेत्रकमळीं । आनंदसागरीं बुडाली ती वेल्हाळी. । शिशुमुख न्याहाळी
 वेळोवेळीं, । मुख चुंबिती आल्हादें ॥ ४६९ ॥ मनीं म्हणती, हे बाळ
 त्रय । उदय झालेती सूर्यत्रय. । यांचे प्रकाश पाहतां निश्चयें । रविशशी
 भासे खद्योतवत. ॥ ४७० ॥ यांचा प्रकाश, ज्यापुढें । शशितेज काय
 बापुडें ! माझे भाग्य येवढें । कांहो उदय पै झाला ! ॥ ४७१ ॥
 मीं यावज्जन्म पुत्र निधान । नाहीं देखिलें या नेत्रान; । आतां या
 बाळांवरून । निंबलोण काय करूं ? ॥ ४७२ ॥ धणी माझी लागली दृष्टी ।
 म्हणून बाळांस धरिती पोटी । अग्निष्टोमादि करिती ज्यासाठी । त्यांस
 हें दुर्लभ. ॥ ४७३ ॥ ज्यांचे सत्तेनें उत्पत्यादि खेळ, । ज्यांचे स्मरणें
 पळे कळिकाळ, । ते होऊन बाळ केवळ । खेळे अनुसूया दृष्टीपुढें.
 ॥ ४७४ ॥ धन्य अनुसूयाचें भाग्य होय ! । ब्रह्मादिक जे देवत्रय, ।
 बाळ होऊन निश्चयें । स्वानंदें खेळे मातेपार्शी. ॥ ४७५ ॥ असो, ते
 बाळांस धरितां पोटी । ब्रह्मानंद दाटली सृष्टी. । सहजानंदाची लुटी ।
 सहज लुटी ते माये. ॥ ४७६ ॥ वारंवार पाहतां बाळाकडे । वृत्ति तिची
 निजानंदीं बुडे । काय वर्णावे ते पवाडे । तिची श्लाघ्यता तिलाच साजे.
 ॥ ४७७ ॥ असो. पतीस आठवून चिर्ती, । तिन्ही बाळां घेऊन
 हातीं, । पाळणामार्जी निजविती । स्वानंदेसि त्या काळीं. ॥ ४७८ ॥
 अष्ट भाव ते पाळण; । वरी शोभे प्रेम चांदण; । शांतीची गादी जाण; ।
 तळ शोभती अरुवार. ॥ ४७९ ॥ ऐसिये पाळणामाझारी । पड्डऊनि
 बाळावतारी, सहजानंदें परोपरी । हल्लरू गाती अनुहत ॥ ४८० ॥

॥ पाळणा ॥

बाळा, जो जो, बा गुणसांद्रा । ब्रह्मा हरि रुद्रा. ॥ बा० ॥ तूं तरि
 कृपाघन, । मी तंव सुतहीन कृपाघन, । करुणा परिसुनियां । निज स्नेहें

देसी त्रयसुत दान ॥ १ ॥ ध्रु. ॥ अत्रिरायाचे पदकमळीं । नमितां
वेळोवेळीं, । त्याचें हें फळ केवळ, । पाहिले हे बाळ ॥ २ ॥
षड्गुणसंपन्न परिपूर्ण । दिसे हें शिशुरत्न. । माझे नयनांचे निज-
नयन । अंतरज्योति जाण. ॥ ३ ॥ तुमचा उपकार अपार; । उत्तीर्ण
नव्हे, दातारा. । मंगलकारक ते पदरज । जय जय, दिगंबर. ॥ ४ ॥
यापरी गाऊन हल्लुर, । मुखीं करिती जयजयकार, । वृत्ती करून तदा-
कार । स्वानंदें डुलुती अतिशयेसि ॥ ४८१ ॥ तीस दाटतसे अष्टभाव ।
कंपस्वेदादि स्वभाव. । काय वर्णावें तिचें वैभव । हरिहर खेळती जीपुढें.
॥ ४८२ ॥ धन्य कृपालु तें ब्रह्मदेव, । दूर ठेवूनि आपुली थोरीव, ।
अवतार घेतसे भक्तांस्तव, । भक्तमनोरथ दावया. ॥ ४८३ ॥ स्त्री, वैश्य
अथवा शूद्र । ब्रह्मवृंद तो सर्वांत अग्र, । यांमाजी कोणी शरण राघवेंद्र ।
रिघतां प्रकटतो यास्तव. ॥ ४८४ ॥ भक्तकैवारी ब्रीद । त्याचे पर्दी
असे सुबद्ध. । शरणमात्रें सहजानंद— । पद देतसे दयाळू. ॥ ४८५ ॥
अनुसूयेचें सेवातप । सर्वस्व जाणोनि अमूप, । स्वयं प्रकटले ते चिद्रूप ।
देवाधिदेव हरिहर. ॥ ४८६ ॥ धन्य ती पतिव्रता शिरोमणी ! । धन्य
तेथील मेदिनी ! । ही पतिव्रता असे ज्या स्थानी, । धन्य धन्य तें
स्थळ ! ॥ ४८७ ॥ हरिहर प्रकटले ज्या घरीं । तेथील तेज न सामाये
अंबरीं । अवतारपुरुष उर्वीवरी । अवतरले अविश्रम. ॥ ४८८ ॥
ते बाळरूप भरतां नेत्रीं । पतिव्रता नसे देहावरी. । प्रकाश फांकलासे
बाह्यांतरीं । कैची तिजला देहभ्रांति. ॥ ४८९ ॥ ज्यास्तव करिती
हठयोग, । ज्यास्तव साधिती अष्टांगयोग, । त्यासही नव्हे दर्शन चांग ।
जें अनुसूया सहज प्राप्त असे. ॥ ४९० ॥ असो. ते ब्रह्मादि देव ।
तिचा पाहून अत्यंत भाव, । बाळरूपी प्रकटतां स्वभाव । इंद्रादि देव
काय करिती. ॥ ४९१ ॥ म्हणती उत्पत्त्यादि व्यवहार । केविं चालेल
साचार ? । पुढें करावा काय विचार ? । विचार कांहीं समजेना. ॥ ४९२ ॥
देवेंद्र म्हणे समस्तांकारण । “मी पतिव्रतामहिमा नेणून । अहिल्या

अभिलाषितां जाण । सर्वांगनयन मी झालों. ॥४९३॥ आणखी कित्येक लोक । पतिव्रतेचें नेणोनि कौतुक । पावते झाले पतनासि देख; । किती म्हणोनि बोलावे. ॥ ४९४ ॥ सिमंतिनी जाणूनि शिवमृडानी । पूजितां दंपत्या अलंकारभूषणी । पुरुष तो झाला कामिनी, । विनोदें ब्रह्मकुमार ॥ ४९५ ॥ यास्तव पतिव्रतामहिमा । न वर्णवे निगमागमा. । वचनें गुंतूनि सावित्री रमा उमा । हे त्रिवर्ग बाळ झाले कीं. ॥ ४९६ ॥ पतिव्रतेचें हृदयकमळ । पाहून संप्रेम, विकसित केवळ । त्रिवर्ग होऊनि बाळ केवळ । प्रेममकरंद पै सेविती. ॥४९७॥ भ्रमर कोरी काष्ठ कठोर । अरविंदास धका न लावी अणुमात्र; । त्यापरी हे विधिहरिहर । पतिव्रताप्रेमकमळीं गुंतले ॥ ४९८ ॥ आतां या लोकांची मुक्तता । करावी तीच पतिव्रता । तिजवांचून नसे तत्वता । उपाय कांहीं आणिक. ॥ ४९९ ॥ तीस जरी येईल करुणा । तरीच हे तिघे जणा । येतील आपल्या स्वस्थाना । पूर्वरूप सर्वस्व ॥ ५०० ॥ यापरी सुरगुरुप्रति । पाकशासन बोले करून खंती. । इकडे सावित्रीउमारमांची स्थिति । पतीस्तव चिंतिती अपार. ॥ ५०१ ॥ तत्समयीं येऊन देवर्षि । बोले काय त्या तिघ्यांसि । तुमचे पति तरी निश्चयेसि । अनुसूयाधरीं बाळ झाले. ॥ ५०२ ॥ तिघे होऊन सुकुमार बाळ, । तिचे हृत्पाळण्यांत करिती खेळ. । आतां तुम्ही निजसामर्थ्यबळ । पूर्ववत करून आणावे. ॥५०३॥ मी वर्णितां पतिव्रतेचे गुण, । ते विषाद भासले तुम्हांकारण. । आतां तरी तिचें सामर्थ्य पूर्ण । कळलें कीं तुम्हांसि. ॥ ५०४ ॥ तुम्ही तरी देवांगना, । तुमचे सत्तेनें हें जग जाणा । चालताती परिपूर्णा, । तुम्हां तरी काय चिंता. ॥ ५०५ ॥ ती तरी ब्राह्मणाची सती । तिचें सामर्थ्य तरी किती ! । तुम्ही आदिशक्त्या निश्चिति । तुम्हांपुढें ती काय ! ॥५०६॥ यापरी मुनीचें विनोदवचन । तें तिघ्या ऐकतां चिंता करून, । पुनरपि पुसती नारदालागुन । उपाय आपण सांगावा. ॥ ५०७ ॥ आपुले वचनीं विश्वास न करितां । सत्व पाहिले पतिव्रता; । त्याचा अनुभव

आम्हां आतां । सहज सिद्ध पै प्राप्त. ॥ ५०८ ॥ आम्हां पतिप्राप्तीचा उपायो । सांगावा, जी, मुनिरावो, । यापरी बोलोनि सद्भावो । मुनीसि वंदिती सप्रेम. ॥ ५०९ ॥ मग हांसोनि बोले देवर्षि । तुम्हीं शरण जावें अनुसूयासि । तरीच पतिप्राप्ति तुम्हांसि । होईल सत्य जाणावें. ॥ ५१० ॥ तीच कृपा करून पूर्ण । तुम्हां देईल पतिदान. । यावीण नसे आणिक साधन । तुमच्या पतिप्राप्तीस्तव. ॥ ५११ ॥ ते तिघे, उत्पत्त्यादि व्यवहार । करितां पावून श्रम फार, । श्रमनिवारणार्थ निर्धार । बाळ होऊन ते राहिले. ॥ ५१२ ॥ पिऊन तिचें प्रेमदुग्ध । झाले तीतें ब्रह्मानंद । पुनरपि यांचें निजपद । हेंही त्यांस नसेचि. ॥ ५१३ ॥ पतिव्रतेचे सद्भावपालनी । क्रीडती सहजानंद करुनि । यास्तव तुम्ही तिजलागुनि । शरण जावें सद्भावें. ॥ ५१४ ॥ मुनिवचनीं करून विश्वास । निघल्या झाल्या होऊन हर्ष ; । पातल्या अनुसूयामंदिरास । प्राणनाथांचे प्राप्तीस्तव. ॥ ५१५ ॥ स्वआश्रमा आल्या देवांगना । ऐसें जाणून ऋषि-अंगना, । या तिर्वीसि देऊनि आलिंगना, । अंतरगृहीं पै नेलें. ॥ ५१६ ॥ तिन्ही दार उलंघून । तिच्यांसहित प्रवेशली चौथें भुवन, । जेथें खेळे आदिनारायण । त्रयमूर्तीरूप सुकुमार. ॥ ५१७ ॥ अनसूयाप्रेमपाळणी । त्रिवाळें पाहतां नयनीं । ते तिच्या करिती विस्मय मनीं ; । “हें काय नवल पै असे” ॥ ५१८ ॥ अनसूया केवळ तुर्यारूपिणी । अनुसंधान-दोर हातीं धरुनि । ‘जो जो’ ऐसें अनुहृतध्वनी । हल्लरु गाती अति हर्षे. ॥ ५१९ ॥ मुखीं गातां हल्लरु । वृत्ति झाली तदाकारु । करीत असतां ‘जो जो’ गजरु । तत्समयीं पातले अत्रि मुनि. ॥ ५२० ॥ महाराज केवळ ज्ञानराशी, । पार नसे ज्यांच्या तपासि, । तापशांमाजी व्योमकेशी । ऐसे गमतसे मुनि, ॥ ५२१ ॥ ज्यांचें तेज न माये अंबरीं, । ज्यांचेनि धन्य तेथील धरत्री, । ज्यांची भार्या अनुसूया नारी, । आगळा पतिव्रतांमाजि. ॥ ५२२ ॥ पति आले निज आश्रमा । जाणून, ती पतिव्रतोत्तमा । सप्रेम उठून, पादपद्मा । नमीतसे स्वानंद. ॥ ५२३ ॥

कांतेस पुसे मुनेश्वर, । “ ‘जो जो’ शब्दांचा गजर ? । तुजला कैंचे प्राप्त कुमर ? । हें काय सविस्तर सांग तूं. ” ॥ ५२४ ॥ येरी मस्तक ठेवून चरणीं । प्रेमाश्रूनें अभिषिचूनि । करद्वय जोडून दीनवाणी । वास्तव्य आदि निवेदिलें. ॥ ५२५ ॥ आणखी बोलली काय हरिख, । “ आपुले चरणीं जडो मस्तक. । शिरीं असतां अभय हस्तक । माझे दैवास कोण वर्णी ? ॥ ५२६ ॥ हृदयीं पूजितां प्रभुचरणकमळ । यांचें असे हें केवळ फळ ; । तुष्टुनी ब्रह्मादि होऊन बाळ । खेळती हृदय-पाळणीं. ॥ ५२७ ॥ आतां या बाळांवरुनि । जाऊं काय मी वोंवाळुनि ? । यांचें तेज न समाये सदनीं. । प्रत्यक्ष हरिहर हे असे. ॥ ५२८ ॥ मजला जाणूनि अत्यंत दीन । मजला जाणूनि अत्यंत सुतहीन, । आपुली कृपा होतां पूर्ण । हें शिशुरत्न मज प्राप्ति. ” ॥ ५२९ ॥ कांतेची ऐकतां प्रेमवाणी । मुनीस न समाये हर्ष गगनीं. । मग काय बोले त्रिवर्गांस पाहूनि, । “ येणें किंनिमित्त हे मायहो ? ” ॥ ५३० ॥ ते तिघी होऊन अति सुलीन । विज्ञापना करिती मुनीकारण ; । “ या पतिव्रतेचा महिमा नेणोन । सत्व पाहिलें सर्वस्व ; ॥ ५३१ ॥ त्याचा हा प्रादुर्भाव, । पति आमुचे देवाधिदेव । या पतिव्रतेचा पाहून भाव । बाळ झाले स्वलीले. ॥ ५३२ ॥ आतां आपण कृपा करून । आम्हां द्यावें पतिदान ” । यापरी मुनीस बोलून, । अनुसूयास मग स्तविती. ॥ ५३३ ॥ “ जय जय अनुसूया ज्ञानखाणी, । तूं पतिव्रतांमाजी शिरोमणी. । धन्य धन्य तूं त्रिभुवनीं. । तुज ऐसी न देखों पतिव्रता. ॥ ५३४ ॥ नेणतां तुमचें महात्म, । आम्हां चढले अभिमान परम. । तुझें पाहतां पादपद्म । हरली सर्व अहंवृत्ति. ॥ ५३५ ॥ तूंच कृपा करून माये । पतिदान द्यावें निश्चयें. ” । यापरी पुनरपि बोलूनि पाय । अनुसूयाचे पै धरिती. ॥ ५३६ ॥ धन्य ते हरि, हर, ब्रह्मा । धन्य ते सावित्री, उमा, रमा. । दूर ठेवूनि प्रभुत्वमहिमा । भक्तमहिमा पै वाढविती. ॥ ५३७ ॥ असो. तें देवांगनांचें वचन । ऐकतांचि, ऋषि

तोषून । बोले काय अनुसूयाकारण; । “घेऊन येईं कमंडलोदक.”
 ॥ ५३८ ॥ तेव्हां पतिव्रता आणून जीवन । सप्रेम वंदी पतिचरण. ।
 मुनि प्रोक्षिलें बाळांवरी जाण; । तेणें प्रगटलें पूर्वरूप ॥ ५३९ ॥
 चतुर्मुख कमलासन, । चौभुज कमलारमण, । पंचवदनें उमारमण । प्रकट
 ते झाले ते काळीं. ॥ ५४० ॥ प्रत्यक्ष पाहतां विधि, हरि, हर ।
 ऋषीस नावरे गहिवर. । नेत्रीं चालिलें प्रेमनीर; । सर्वांगा दाटला
 अष्टभाव. ॥ ५४१ ॥ अष्टभाव दाटतां ऋषीप्रती । देहाहंकार समूळ
 प्राप्तिती; । पुढें करावी स्तवन स्तुति । देहीं भान नसेचि. ॥ ५४२ ॥
 काय आनंदाचा पूर आला? । ब्रह्मानंदाचा वर्षाव झाला? । सहजानंदकूप
 सांपडला । ऐसें गमतसे मुनीकारण ॥ ५४३ ॥ जेथें प्रकटले विधि,
 हरि, हर, । तेथील तेज न माये अंबर. । काय उदय पावले कोटी
 दिनकर? । एक काळीं ऐसें गमे. ॥ ५४४ ॥ मुनीची पाहतां निर्विकल्प-
 वृत्ति, । ब्रह्मादि होऊन आनंद चित्तीं । “धन्य धन्य” म्हणूनि
 उठविती । अत्रिऋषीसि स्वानंद. ॥ ५४५ ॥ सावध होतांच, मुनि । दृढ
 लागतसे हरिहरचरणीं. । “मज कृपा करा” म्हणूनि । वारंवार नमीतसे.
 ॥ ५४६ ॥ चरणीं ठेवून मस्तक, । संपुटिका करून हस्तक, । स्तोत्र
 करीतसे होऊन हरिख । हरिहरांसि सप्रेम. ॥ ५४७ ॥ “जय जय
 ब्रह्मा, ब्रह्मांडकारका, । वृष्णीकुळभूषणा, विश्वपालका, । विश्वेशा, विश्वासि
 निजपददायका, । दाक्षायणीपते, नमोस्तु ते. ॥ ५४८ ॥ ब्रह्मा, विष्णु,
 महेश्वर, । लोकां भेद दिसे नाममात्र; । परी तुम्ही एकचि निर्धार, ।
 अनेक घटीं जेविं एकचि रवि. ॥ ५४९ ॥ सुवर्ण एक, अलंकार नाना; ।
 मृत्तिका, घट, भिन्नभिन्ना; । तेविं तुम्ही सच्चिदानंद परिपूर्ण; । तुम्हा
 त्रिवर्गां भेद कैचा? ॥ ५५० ॥ तुम्हां ध्यातां ह्रस्वपुटीं । समूळ प्राप्ते
 अनेक त्रिपुटी. । एकच तंतु अनेक पटीं । यापरी दृष्टि त्यासि उघडे.
 ॥ ५५१ ॥ उघडितां ज्यास एकच दृष्टि । त्यांजला कैची भिन्न सृष्टि? ।
 भिन्नाभिन्ना समूळ आटी; । अद्वय लुटी सहज लुटिती. ॥ ५५२ ॥

यापरी तुमचें ध्यान महिमा । अगम्य, अगोचर निगमागमां । व्यासा-
 दिकांच्या मतीस सीमा । झाली तुम्हां वर्णितां. ॥ ५५३ ॥ नेणो अनेक
 जन्मीं सत्कर्म । ब्रह्मार्पणबुद्धी आचरलों परम, । तरीच तुमचीं पादपद्मे ।
 दृष्टि भरून पाहिलों. ॥ ५५४ ॥ तुम्हांस्तव करिती मंत्रानुष्ठान, । तुम्हांस्तव
 साधिती पंचाग्निसाधन, । तुम्हांस्तव हिंडती वनोवन, । परी दर्शन दुर्लभ.
 ॥ ५५५ ॥ तुम्हांकरितां करिती दान, । तुम्हांस्तव अग्निष्टोमादि सत्कर्म, ।
 वापीकूपतटादि, वनविश्राम, । करितां दर्शन नव्हेचि. ॥ ५५६ ॥ गंगा,
 यमुना, सरस्वती, । पावन करिती विश्वाप्रती; । तेचिं तुम्हीं मज आळशास
 निश्चिती । पावन केलें दर्शनें. ॥ ५५७ ॥ आतां तुमच्या उपकारा ।
 उत्तीर्ण नव्हे, हो दातारा, । कीं चुकविलें माझे येरझारा, । सहज तुम्हां
 नमितांचि. ॥ ५५८ ॥ तुमच्या नमनासरिसी । आंति विराली निःशेष. ।
 काय प्राप्त झाले हर्ष ? । हेंही कांहीं कळेना. ॥ ५५९ ॥ कळे ना कळे,
 याहून वेगळे । तेच ते तुम्ही स्वानंदपुतळे. । मज तारिलें निज कृपावळें ।
 बाळक तुमचा जाणोनि. ॥ ५६० ॥ अनंत जन्मींचें सुकृत अमूप । आज
 दिसतसे फलद्रूप, । कां पाहिलें आपुलें स्वरूप । नेत्र भरून स्वानंद.”
 ॥ ५६१ ॥ यापरी बोलोनि त्यांसि, । पुनरपि वंदितां त्रिवर्गींसि, । तेही
 तोषून निज मानसीं । बोले काय मुनीप्रती, ॥ ५६२ ॥ “धन्य धन्य बापा
 अत्रिराया; । धन्य पतिव्रता तुझी जाया; । तिचें तप उत्कृष्ट पाहूनियां ।
 पातलों आम्ही सर्वस्व. ॥ ५६३ ॥ नेणों तिचें तपवैभव; । वाटे आम्हां
 अति अभिनव; । आम्हां बाळ करुनि सर्वस्व । खेळविलें जिनें आनंदें.
 ॥ ५६४ ॥ सावित्री, लक्ष्मी, भवानी, । जीस आले लोटांगणीं, । धन्य
 ती पतिव्रताशिरोमणी; । करणी तिची अगाध. ॥ ५६५ ॥ आतां तुम्हां
 आम्ही सुप्रसन्न; । वर मागावे इच्छित मन, । ते देऊन वरप्रदान । शीघ्र
 जाऊं स्वस्थळा.” ॥ ५६६ ॥ ऐकतां देवांची वरदवाणी, । पुनरपि
 मस्तक ठेवून चरणीं, । बोले काय अत्रि मुनी । हरिहरांसी आल्हादें ।
 ॥ ५६७ ॥ “जीस्तव झालें आपुलें येणें, । तिलाच द्यावें वरप्रदान.

मं कृतकृत्य आपुले दर्शनै; । इच्छा कांहीं नसेचि. ॥ ५६८ ॥ इच्छाचि
जे परी तृप्तता । तुमचे पायचि तत्त्वतां; । तेथें माझे मस्तक असतां ।
मगणें कांहीं नसेचि. ॥ ५६९ ॥ मागण्यास तरी दूर आपण; । यास्तव
मगणें नको मजकारण. । मागण्याची झाली पूर्ण, । पूर्ण श्रीचरण पाहतां.
॥ ५७० ॥ आपुले चरण तों अति सोंवळे, । मागणें मांगाचा विटाळ, ।
व्हा न व्हावा अनाथ बाळ; । हीच इच्छा पै असे ” ॥ ५७१ ॥
यपरी अत्रीची विनंति । ऐकतां, देव तोषून चित्तां । बोले काय
अनुसूयाप्रती, । “ वर मागे, वो पतिव्रता. ” ॥ ५७२ ॥ मग अनुसूया
तेहां केलें काय, । सिद्ध करूनि आसनत्रय, । त्यावरी बैसवी हरिहरराय ।
त्वांच्या स्त्रियांसहित. ॥ ५७३ ॥ सावित्री आणि कमलासन. । कमळज-
जक आणि कमळा सपूर्ण । गौरीवरासहवर्तमान । पूजिती झाली स्वानंद.
॥ ५७४ ॥ करून आर्घी स्वानंद पूजा, । वंदूनि अत्रिचरणांबुजा, । काय
व मागती अत्रिभाजा । हरिहरासि त्या काळीं ॥ ५७५ ॥ “ जय जय
ब्रमा, हरि, शंकरा, । कारुण्यसिंधु, करुणाकरा, । पार नसे आपुल्या
उकारा; । उत्तीर्ण कदापि नव्हेचि. ॥ ५७६ ॥ मी तों केवळ अति
दी, । आजन्म नसतां संतान, । तुम्हीच कृपा करून पूर्ण । दाविलें
मज्जा पुत्रमुख. ॥ ५७७ ॥ तें पुत्रत्रय षड्गुणसंपन्न, । माझे नेत्रांचें
अर्घ्य ज्योति जाण, ॥ तें केवळ अनर्घ्य रत्न, । मम हृदयपदकीं पै
जडें. ॥ ५७८ ॥ तेंच पाहीन वेळोवेळां, । खेळवीन ते स्वानंदपुतळा, ।
यासव शरणागत चरणकमळा । आपुल्या सहज मी असें. ॥ ५७९ ॥
तरीते मनोरथ करावे पूर्ण. । मजला यावें त्रयसुतदान. । आपण केवळ
दयाळू पूर्ण, । हीच इच्छा पुरवावी. ॥ ५८० ॥ ज्या बाळास म्यां
पाळिं नयनीं, । ज्यास पड्डाविलें हत्पाळणीं, । तेज जडून गेलें अंतः-
कर्प, । तेंच मज असो बाळत्रय. ॥ ५८१ ॥ त्या बाळाची बाळलीला ।
पाहून मी निज डोळां; । हीच इच्छा असे मजला; । पूर्ण करावी
स्वमेया. ” ॥ ५८२ ॥ पतिव्रतेची ऐकतां गोष्टी, । हरिहरासि आनंद

न माये पोटी; । एकमेकां बोलती इजसाठी । प्रगटणें आम्हां सहज प्राप्त.
 ॥ ५८३ ॥ यापरी करून विचार, । तोषून तेव्हां विधि, हरि, हर,
 अनुसूयाप्रती म्हणती, “वेई वर । आदिमाये, पतिव्रता. ॥ ५८४ ॥
 तुजसाठीं त्रिगुणात्मक । आम्ही त्रिवर्ग मिळून एक । होऊन तुझें सर्वस्व
 बाळक । पाहीं, वो, आतां, शुभानने.” ॥ ५८५ ॥ ऐसें बोलोनि
 वरदोत्तर, । प्रकट केला अवतार, । प्रत्यक्ष विधि, हरि, श्रीशंकर
 अनुसूयाचे दृष्टीपुढें. ॥ ५८६ ॥ कोण दिन, कोण वार, । दत्तात्रेयाच
 अवतार, । तें ऐकावें अत्यादर । कृपा करूनि, संतहो. ॥ ५८७ ॥
 कार्तिक वद्य द्वितीया, सौम्यवासर । कृत्तिका नक्षत्र, निर्धार; । तदिर्न
 श्रीदिगंबर । अनुसूयागृहीं अवतरले. ॥ ५८८ ॥ समचरणींचे शोभे
 पोटी । कोटिसूर्याचा प्रकाश आटी. । पिवळा पीतांबर सुकटी, । कंठ
 शोभे सुमनमाळा. ॥ ५८९ ॥ शुद्ध श्यामवर्ण, कोमलगात्र । मंदस्मित
 वदन, अति सुंदर. । किरीट, कुंडलें मकराकार । तळपती श्रवण
 प्रभूच्या. ॥ ५९० ॥ षड्बार्ही शोभे आयुध; । एक एक करीं विविध
 विविध; । यापरी महाराज अत्रिवरद । मूर्ति प्रगटली सांवळी. ॥ ५९१ ॥
 अधोकरद्वयी माला कमंडलू; । मधील दोहस्तीं डमरू त्रिशूल; । ऊर्ध्व
 हस्तकमळीं तेजागलु । शोभे दिव्य शंख चक्र. ॥ ५९२ ॥ ऐसें पाहां
 बाळ दिगंबर । अनुसूयेस नावरे गहिवर. । नेत्रीं चालिलें असे स्वानं-
 नीर, । स्वानंदसमुद्रीं पै बुडती. ॥ ५९३ ॥ मुखें बोलावे बोल; ।
 बोलामाजी ब्रह्मानंद भरल; । ब्रह्मानंद दाटतां वहिल । वृत्ति विरही
 अनुसूयेची. ॥ ५९४ ॥ वृत्ति ब्रह्मानंदीं रंगतां । समूळ हरे देहअहंता ।
 देहाहंता समूळ ग्रासितां । तन्मय झाली ते माये. ॥ ५९५ ॥ धन्यती
 अनुसूया नारी, । ती पतिव्रता नसे देहावरी, । अष्टभाव दाटला शरीर, ।
 स्तंभस्वेदादि सर्वस्व. ॥ ५९६ ॥ निर्विकल्प वृक्षातळीं । समाक्षित
 अनुसूया वेलहाळी. । अत्रिऋषीची त्या काळीं । स्थिति काय झाली सी.
 ॥ ५९७ ॥ नेत्रीं पाहतां ते स्वानंदमूर्ति, । सर्वेन्द्रियद्वारा ब्रह्मानंद स्फुर ।

स्फुरण होतां ऋषीप्रती । वृत्ति रंगती अवधूतीं. ॥५९८॥ अवधूतीं वृत्ति
रंगतां । अवधूतचि दिसे आतौता. । अवधूतावांचून रिता । ठावही नसे
अणुमात्र. ॥ ५९९ ॥ यापरी ते उभयतां, । ऋषि आणि ऋषिकांता, ।
सहजानंदसागरीं बुडी देतां, । देवचि करिती सावध. ॥ ६०० ॥
तेव्हां तेथें इंद्रादि देव । सहज प्रगटले स्वभाव. । स्वानंदें सुमनवर्षाव ।
करिते झाले आल्हादें. ॥ ६०१ ॥ धिमधिम करिती दुंदुभीगजर, ।
ब्रह्मानंदें गाती नारद तुंबर. । संपूर्ण मिळाले ऋषीश्वर । वसिष्ठादि महा-
मुनि. ॥ ६०२ ॥ सलोकतादि चाव्ही मुक्ति । अत्रिआश्रमीं सदां रावती. ।
ऋद्धि सिद्धि हिंडती । द्वारापुढें संभ्रमें ॥ ६०३ ॥ शमदमादिक सेवक-
बुंद । तेथें तिष्ठति स्वानंद । कामक्रोधादिकां करिती निषेध, । ‘तुमचें
नव्हे येथें कार्य.’ ॥ ६०४ ॥ उपरति, तितिक्षा, विवेक, । कोणी न
वारिती ऐशियां, लोक. । सुलीनतादि सकळिक । तेथें राहती अति हर्ष.
॥ ६०५ ॥ गंगायमुनादि अनेक सरिता, । इच्छूनि आपुली पवित्रता, ।
धांवती अत्रिआश्रमास तत्त्वतां । लागवेगीं त्या काळीं. ॥ ६०६ ॥ असो
सहजानंदगजर । ऋषिआश्रमीं करिती सुरवर. । गुण वर्णितो अपार ।
अत्रिअनुसूयांचे आनंदें. ॥ ६०७ ॥ तेव्हां ते बाळ दिगंबर । अनुसूया
घेऊनि कडेवर, । मुख चुंबुनि वारंवार, । हृदयीं धरिती सप्रेमें. ॥ ६०८ ॥
वर दिधले ‘दत्त त्रय’ । यास्तव नांव दत्तात्रेय. । अनुसूयाचे तपास्तव
निश्चयें । प्रगटले स्वामी दिगंबर. ॥ ६०९ ॥ सहज म्हणतां श्रीदिगंबर, ।
त्यांला नलगे संसारवार; । तो राहे सदां विश्रांतिमंदिर; । विश्रांतिकारक
स्वामी माझा. ॥ ६१० ॥ असो. तेव्हां ब्रह्मादिक । स्वस्त्रियांसहित होऊन
हरिख, । जाते झाले स्वस्थळासि देख । अनुसूयाचे गुण वर्णित.
॥ ६११ ॥ स्वामी माझा श्रीदिगंबर । राहतसे अनुसूया हृदयमंदिर. ।
यापरी हें चरित्र सुखकर । सुखमय करी सर्वांसि. ॥ ६१२ ॥ हे कथा
पुराणोक्त । म्हणाल कां वर्णिलीस निश्चित ? । तरी आपणचि श्रीअवधूत ।
वदवित असे सत्यत्व, ॥ ६१३ ॥ हें चरित्र. ‘दासोपंत । ते मूर्तिमंतच

श्रीअवधूत,' । ऐसैं वारंवार सांगूनि स्वप्नांत । स्वचरित्र सहज बोलवीतसे.
 ॥ ६१४ ॥ दिगंबरचि जिह्वाप्रीं राहून । करवीतसे स्वचरित्रकथन ।
 यावांचून जिह्वा जाण । हलेल काय निश्चयें? ॥ ६१५ ॥ हें अनुसूया-
 ख्यान निश्चिती । ऐकती आणि ऐकविती, । त्यांजला संतती आणि
 संपत्ती । प्राप्ती; ऐसा वर असे. ॥ ६१६ ॥ ते पर्वतच आनंदवन; ।
 सलोकतादि तेथील वृक्ष जाण; । त्यांचे साउली योगी जन । विश्रमती
 योगव्रळें. ॥ ६१७ ॥ सद्गतीच्या अनेक लता; । श्रद्धेचीं पुष्पें सुगंधता; ।
 बोध वारा सुटतां । निर्विकार आमोद दुमदुमी. ॥ ६१८ ॥ तेथील
 माळी तो विवेक; । आळें बांधून वृत्ति अनेक, । त्यामाजी फिरवितां
 निर्मलोदक, । मोड फुटती विचाराचे. ॥ ६१९ ॥ स्थळोस्थळीं वैराग्य
 कारंजा मनोहर । शांति जळ उडतसे इंद्रियद्वार. । सद्वासना दूर्वांकुर ।
 शोभति त्याच्या समंतात. ॥ ६२० ॥ अक्रोधकूर्पीं सोज्वळ । पूर्ण
 भरलें अलोभजळ; । त्यांत शोभती सद्भावकमळ, । अर्पणास्तव श्रीदेशिका.
 ॥ ६२१ ॥ तेथील स्वानंदवृक्षांवरी । मुमुक्षुपक्षी निरंतरीं । शब्द करिती
 अद्वयस्वरीं । आल्हादैसि सर्वस्व. ॥ ६२२ ॥ त्या वर्नींचें ब्रह्मफल, ।
 इंद्रियांसि करून वेगळ, । सेवून गुरुभक्त केवळ । अजरामर पै होती.
 ॥ ६२३ ॥ कित्येक साधनचतुष्टयासन । यावरी सहज बैसून, ।
 तेथें करिती अनुष्ठान । अत्रिवरदाकारणें. ॥ ६२४ ॥ कित्येक करिती
 अष्टांगयोग; । कित्येक सांडूनि हटयोग, । अखंड करिती राजयोग ।
 योगिराजाकारणें ॥ ६२५ ॥ कित्येक उल्लूखून तिन्ही मंदिर, । प्रवेशूनि
 चौथें मंदिर, । तेथें पाहतां श्रीदिगंबर, । पाहणें दिगंबरीं प्रवेशती.
 ॥ ६२६ ॥ दिगंबरीं प्रवेशून पाहणें; । पाहण्याचेही प्रास करून; ।
 पाहणेंच होऊन परिपूर्ण । यापरी कित्येक पै रमती. ॥ ६२७ ॥ कित्येक
 भक्त, कर्मकर्म । त्यांचें करून भस्म, । तें चर्चूनि सर्वांगीं सप्रेम, ।
 अंगेविण विराजती. ॥ ६२८ ॥ कित्येक विषयवर्ज उपोषण; । कित्येक
 स्वस्वरूपीं पारण; । कित्येक सर्वां भूतीं सद्भाव मन । हें फल भक्षण

पै करिती. ॥ ६२९ ॥ यापरीचे भक्त अनेक । वसती त्या पर्वतीं
 देख. । तेथील वृक्षपाषाणादिक । मूर्तिमंत सुख जाणावें. ॥ ६३० ॥
 द्रोणाद्रिपर्वती संजीविनी । ते दुर्लभ कीं सर्वालागूनि; । सहाद्रिसंजीविनी
 दंडपाणी; । अजरामर करी ध्यानामृतें. ॥ ६३१ ॥ तें ध्यानामृत ज्यासि
 मिळे । कळिकाळ त्याचे पार्यो लोळे; । ब्रह्म होऊन तो खेळे; । जन्म
 मरण त्या कैचें ? ॥ ६३२ ॥ जन्ममरणावर्ती । कैचें राहे त्या पर्वती ? ।
 तेथ राहतां निश्चिती । अमर काया होतसें. ॥ ६३३ ॥ यास्तव कित्येक
 मुनेश्वर, । आणि कित्येक योगेश्वर । रमती अखंड निर्धार । तये पर्वतीं
 स्वच्छंदें. ॥ ६३४ ॥ ते पर्वत केवळ चिद्विलास; । ते पर्वत केवळ प्रत्यक्ष
 कैलास; । तेथें राहतां अनायास । दिगंबर भेटे अविलंब. ॥ ६३५ ॥
 त्या पर्वतातळीं देवदेवक्षेत्र । सर्व तीर्थ असे पवित्र. । सर्व तीर्थ वसती
 अहोरात्र, । वास्तव सर्वतीर्थ त्या नांव. ॥ ६३६ ॥ असो. महाराज
 दासोपंत, । श्रीदिगंबर ज्यांचे वेळाइत, । सर्वतीर्थी स्नान निश्चित । करूनि,
 कुलदैवत पूजिलें. ॥ ६३७ ॥ कुलचि नसे ज्यासि । तो कुलदैवत कैसा
 जनांसि ? । परी तो कुलदैवत असे त्यासि । त्याविण जो कांहींच नेणे.
 ॥ ६३८ ॥ सर्वां भूतीं त्यासच पाहे; । अवस्थात्रयीं त्यासच ध्याये; ।
 त्याविण क्षणैक न राहे; । तो त्याचा सहज कुलस्वामी ॥ ६३९ ॥
 कुलस्वामीस करून पूजा, । ग्रासूनि संपूर्ण भाव दूजा, । हृदयीं आठवूनि
 योगिराजा, । सहज चढले पर्वता. ॥ ६४० ॥ पर्वतीं चढतां चित्तवृत्ति ।
 समूळ रंगली अवधूतीं । कांहींच न राहे देहभ्रांति; । ‘मी कोण ? कोठें
 पै आलों ?’ ॥ ६४१ ॥ यांस पाहतां तेथील लोक । बोलते झाले एकमेक; ॥
 “हें कोण असे बाळ निष्कळंक ? । चंद्रवत शोभतें मुख याचें. ॥ ६४२ ॥
 वय पाहतां दिसे वर्षद्वादश; । द्वादशांकी परी तेज विशेष; । काय अवधू-
 तचि प्रकटले मानवी वेष ? । आम्हां लोकां तारावया.” ॥ ६४३ ॥ कोणी
 म्हणती, “हा बाळ दिगंबर” । कोणी म्हणती, “हा सर्वेश्वर.” ।
 कोणी म्हणती, “कोणाचा किशोर । मार्ग चुकोनि आलासे,” ॥ ६४४ ॥

कित्येक यांस पाहतां विसरले ध्यान ; । कित्येक वर्जून आपुलें मौन ।
 ल्यांसि करिती संभाषण ; । ‘कोठील, कोण तूं?’ असें. ॥ ६४५ ॥
 “काय चुकूनि आलास रे मार्गे ? । हें संपूर्ण आम्हांस सांग. ॥ तुज
 पाहतां सर्वांग । आनंदलहरी उठतसे. ॥ ६४६ ॥ तूं काय राजपुत्र ? ।
 किंवा ब्राह्मण पवित्र ? ॥ तुज पाहतां विचित्र । आम्हांसि आतां पै
 भासती. ॥ ६४७ ॥ तूं तरी दिसशी अति मनोहर ; । केविं आलास या
 वनांतर ? । हें तरी स्थान यति दिगंबर । वास करून राहायाचें. ॥ ६४८ ॥
 तुझे शरीर तों अति सुकुमार ; । केविं सोसेल उष्ण वार ? । तुजला
 अन्नादि उपचार । होईल कैसे या स्थळीं ? ॥ ६४९ ॥ तुज ऐसा सोडून
 पुत्र । तुमचे माता पिता निश्चित । केविं राहिले असतील घरांत ? । काय
 कार्यास्तव आलासि ?” ॥ ६५० ॥ यापरी बोलतां तेथील लोक । बोले
 काय ते सद्भक्तटिळक, । “कार्य असतां सम्यक, । दिगंबरे येथें आणिलें
 असे. ॥ ६५१ ॥ तरी ‘तें काय कार्य ?’ । ऐसें म्हणतां, निश्चये ।
 सांगेन त्याचे अभिप्राय ; । ते ऐकावे, सज्जनहो. ॥ ६५२ ॥ जें कार्य
 साधितां सहज । उरूंच नये कार्य दुजें. । तें कार्य असतां सहज, ।
 सहज आलों या स्थळा. ॥ ६५३ ॥ या स्थळीं तें कार्यसिद्धि । होईल
 वाटे त्रिशुद्धी ; । ऐसें बोलत असतां विशुद्धी साचे बोला मी आलों.
 ॥ ६५४ ॥ जें वेदासि न कळे ज्याची गती ; । शास्त्रांची मती खुंटती ; ।
 पुराणें वर्णितां थकती ; । त्या वस्तूस्तव मी आलों. ॥ ६५५ ॥ जें
 मनोवाचा अगोचर ; । शेषादिक नेणती पार ; । जो मायानियंता परात्पर ; ।
 त्यास्तव सहज मी आलों. ॥ ६५६ ॥ ज्यास्तव करिती हठयोग, ।
 ज्यास्तव साधिती अष्टांगयोग, । ज्यास्तव दाविती राजयोग, । त्यास्तव
 सहज मी आलों. ॥ ६५७ ॥ जें ब्रह्मादिकांचें देवतार्चन, । सनकादिकांचें
 ध्येय पूर्ण, । त्याचे प्राप्तीस्तव जाण, । सहज येथें मी आलों. ॥ ६५८ ॥
 त्यांचे प्राप्तीचें द्वार । हा नरदेह हें खरें । आम्हां प्राप्त असतां निर्धार ।
 पातलों त्यास्तव या स्थळीं ॥ ६५९ ॥ नरदेहइच्छा ब्रह्मादिकां । असे,

कीं पावून कर्मभूमिका, । साधून घ्यावें आत्मसुखा; । तरी मजला सहज प्राप्त असे. ॥ ६६० ॥ जरी नरदेह जाय वोखर, । कैचा प्राप्त श्री-दिगंबर ? । दिगंबरप्राप्तीस्तव निर्धार । आलों सहज, जाणावें. ॥ ६६१ ॥ यापरी पंतांची विवेकवाणी । पडतां तेथील लोकश्रवणी, । ते म्हणती अंतःकर्णी, । “हा कोण असे कळेना. ॥ ६६२ ॥ हा तों दिसे अत्यंत बाळ, । परी अगाध असे याचे बोल; । बोलामाजी सुखाचे डोल । सहज आम्हां येतसे. ॥ ६६३ ॥ हा तों नव्हे सामान्य; । हा तों दिसे अति सुज्ञ । याचे बोलामाजी प्राज्ञ । कळून येतो आम्हांसि. ॥ ६६४ ॥ हा असेल योगभ्रष्ट; । पुढे होईल अति श्रेष्ठ; । ऐकतां याची गोष्ट । प्रबोधासि हेतु पै होतो.” ॥ ६६५ ॥ यापरी बोळून एकमेक । पंतांसि बोलती अति हरिख; । “तुझा कोण असे देशिक ? । नांव सांग निर्धार. ॥ ६६६ ॥ कोणते श्रीगुरुपार्शी । हें ज्ञान प्राप्त तुम्हांसि ? । तें सांगावें सविस्तरेसि । बाळराजा निजसख्या.” ॥ ६६७ ॥ पंत बोले मधुरोत्तर, । “आमुचा गुरु श्रीदिगंबर. । तो वसे माझे हृदयांतर. । नेणों त्याविण तुजयासि. ॥ ६६८ ॥ तोच माझा मातापिता; । तोच बहिणी आणि आता; । त्याविण कोणीच तत्त्वतां । मजला नसे, सज्जनहो.” ॥ ६६९ ॥ आक्षेपूं नये श्रोते आपण, । पंतांस नसतां उपदेश पूर्ण, । त्यांला कैचें देहज्ञान, । श्रीगुरुविण असेल. ॥ ६७० ॥ गुरु न सांगतां मंत्र पूर्ण । कैचें घडेल अनुष्ठान ? । आणि त्याचें न होतां पुनश्चरण । दिगंबर कैचे त्या प्राप्ती. ॥ ६७१ ॥ दिगंबरप्राप्तीकारण । शरण रिघावे सद्गुरुचरण; । देशिकराजदयेविण । प्राप्त कैचा दिगंबर. ॥ ६७२ ॥ तरी ते मानवी लोकांस । आधीं पाहिजे गुरुपदेश; । तेणें योगें त्यांस । प्राप्त होय गुरुपद. ॥ ६७३ ॥ हे तरी अवतारपुरुष, । सहज जग तारावयास । अवतरून मानवी वेष, । क्रीडतसे स्वच्छंद. ॥ ६७४ ॥ असो महाराज दासोपंत । पुसून तेथील लोकांतें, । आपण बसले तप करीत । अन्नादि विषय त्यागून. ॥ ६७५ ॥ त्यागून संपूर्ण विषये, । हृदयीं धरुनि

दत्तात्रेय, । वृत्ति करून तन्मये, । तप करितसे स्वानंद. ॥ ६७६ ॥
 आधींच ते सौंदर्यसिंधु; । तपबळेंच शोभतसें मुखेंदु; । त्यास पाहतां
 तेथील मुनिवृंदु । ब्रह्मानंद मनीं होतसे. ॥ ६७७ ॥ मांडून दृढासन, ।
 करून एकाम्र मन, । एकाकार आपण होऊन, । एकपणें एका ध्यातसे.
 ॥ ६७८ ॥ एकावांचून नसे अनेक; । अनेकीं पाहतां एकलें एक; ।
 जेवि अनेक घटीं तरणी देख । एकला दिसे अलिप्त ॥ ६७९ ॥
 ‘एकमेवाद्वितीयं ब्रह्म,’ । ऐशी श्रुती गर्जतसे संभ्रम; । यास्तव पंत होऊन
 सप्रेम । एका करितां तप करितसे. ॥ ६८० ॥ एक तो नामरूपातीत, ।
 सच्चिदानंद सदोदित, । सहजानंदकारक, सद्भक्त—। स्वामी, श्रीदिगंबर.
 ॥ ६८१ ॥ दिगंबर करूनि चित्तप्रवेश, । तप करितां द्वादश वरुषें ।
 स्वप्नीं प्रकटून स्वप्रकाश । अवधूत काय आज्ञापि. ॥ ६८२ ॥ “गंगातीरीं
 राक्षसभुवन । तेथें तूं जाय येथून; । वाळवंटीं पादुका जाण । असे
 माझ्या सत्यत्व. ॥ ६८३ ॥ तेथें तूं तप करित असतां । सहज होईल
 साक्षात्कारता, । भेटेन मी अवधूता । अनायासें तुजलागीं.” ॥ ६८४ ॥
 यापरी पाहतां स्वप्न, । काय केलें पंत आपण । येते झाले राक्षसभुवन, ।
 जेथें पादुका श्रीदिगंबर. ॥ ६८५ ॥ तेथें पाहतां गंगा गोमटी । पंतास
 न समाये हर्ष पोटीं; । साष्टांग वंदून उठाउठी । स्तवन करितसे स्वानंद.
 ॥ ६८६ ॥ “जय जय गंगे, त्रितापभंगे, । जय जय गंगे, शिवजटातरंगे, ।
 जय जय गंगे, परम सौभाग्ये, । सौभाग्यकारके, सज्जने; ॥ ६८७ ॥
 जय जय गंगे, अनंगजनकपदोद्भूते, । जय जय गंगे, सौख्यदाते, ।
 जय जय गंगे, दारिद्र्यदुःखहर्ते, । सद्भक्तपाळके, नमोस्तु ते. ॥ ६८८ ॥
 जय जय गोदे गौतमवचनपालके. । जय गोदे गोकृतपातकहारके. ।
 जय गोदे गोविंदपददायके, । भवहारके, कल्याणी. ॥ ६८९ ॥ गंगे
 तव मज्जनरंग । चढती ज्यासि बाह्यांतरंग, त्याचे पार्यी लोळे अनुराग ।
 सर्व भोग भोगितां. ॥ ६९० ॥ भोगितां सर्व राजभोग, । त्याला न लागे
 संसाररोग. । तव प्रसादें पाषे पद अभंग । श्रीगाचें निश्चयें. ॥ ६९१ ॥

अद्वयानंद भरून दोन्ही तीर । अखंड वाहतसे निर्मल नीर; । त्यावरि
उठतसे प्रेमलहर, । पाहतां सप्रेम चढतसे. ॥ ६९२ ॥ “गंगा, गोदा”
ऐसें म्हणतां, । शत योजनीं कां असे तो वदता, । सर्व पापांपासूनि
मुक्तता । करून देशी विष्णुपद. ॥ ६९३ ॥ अच्युतपदापासुनि तूं
च्युत । तरी तव स्नानें देशी अच्युत, । ऐसा तव महिमा अत्यद्भुत, ।
आदिमाते, श्रीगंगे. ॥ ६९४ ॥ यास्तव तुझे वाळवंटीं । सहज वसे
श्रीजगजेठी; । आतां पाहीन मी निजदृष्टी । स्वामी माझा श्रीदिगंबर.”
॥ ६९५ ॥ यापरी स्तवूनि हरिख । पाहते झाले पादुका सुरेख । कोटि
सूर्यप्रभासारिख । दत्तात्रेयाची त्या काळीं. ॥ ६९६ ॥ पाहतां पादुका
गोमटी । पंतांस न माये हर्ष पोटीं; । ब्रह्मानंदें दाटली सृष्टि । आटलें
सहज भेदजळ. ॥ ६९७ ॥ उघडितां दृष्टि अद्वय । वृत्ति झाली तन्मय; ।
स्तवनस्तुतीचे बोल निश्चये । राहिले सहर्जीसहज तेव्हां. ॥ ६९८ ॥ ऐसे
होतां घटिका चार । पंत पाहतसे उघडून नेत्र, । नेत्रीं चालिलें असे
प्रेमनीर । तेणे अभिषिंचती पादुका. ॥ ६९९ ॥ पादुकांची करून पूजा, ।
जोडून दोन्ही हस्तांबुजां, । स्तवन करीतसे सहर्जीसहजा । योगिराजासि
तेव्हां ॥ ७०० ॥ “जय जय दिगंबरा, दीनवत्सला. । जय जय दिगंबरा,
दीनप्रतिपाळा. । जय जय दिगंबरा, करुणाकल्योळा, । करुणार्णवा दयानिधे.
॥ ७०१ ॥ मी तों अत्यंत पामर, । पतितांमाजी पतिततर; । तूं तरि
करुणासागर; । दावी मजला पादांबुज.” ॥ ७०२ ॥ यापरी करून स्तवन, ।
मांडून तेथें दृढासन, । प्रारंभिलें अनुष्ठान । अवधूताच्या प्राप्तीस्तव.
॥ ७०३ ॥ अवधूर्तीं प्रवेशून चित्तवृत्ति । अन्नादि विषय समूळ त्यागिती; ।
अवधूतप्राप्तीस्तव निश्चिती । तप करितसे दुर्धर. ॥ ७०४ ॥ अवधूतांचें
ध्यान, अर्चन, । तेंच पंतांचें अशन, पान; । अवधूतावांचूनि एक क्षण ।
न गमे ज्यासि अवस्थात्रयी ॥ ७०५ ॥ अवस्थात्रयीं अवधूतमूर्ति ।
हृदयीं आठवूनि निश्चिती, । यापरी तप करितां निगुती । वर्ष झाले द्वादश.
॥ ७०६ ॥ पंतांची तपसरिता । दिगंबरसागरीं जाऊन मिळतां, । दिगंबर

तोषूनि निजचित्ता । प्रगटते झाले पंतांपुढे. ॥ ७०७ ॥ समचरणसरोज
मनोहर, । कटीं शोभे पिंवळा पीतांबर, । कणीं तळपे कुंडल मकराकार, ।
गळां शोभे सुमनमाळा. ॥ ७०८ ॥ सुहास्यवदन, राजीवनेत्र, । शुद्ध-
श्यामवर्ण, कोमलगात्र, । परमानंदमय, मनोहर, । सच्चिदानंद वोंतिव.
॥ ७०९ ॥ षड्बाहुयुक्त बाळदिगंबर । ज्याचे तेज न माये अंबर, । काय
उदय झाले कोटि दिवाकर । एके काळीं समागमें ? ॥ ७१० ॥ पाहतां
ऐशी मूर्ति सांवळी । पंतांची वृत्ति अवधूर्ती रंगली ; । काय वर्णावा
तो आनंद ? त्या काळीं । सहजानंद दाटले दश दिशा. ॥ ७११ ॥
सहजानंद दाटतां दृष्टी । ब्रह्मानंदें भरली सृष्टि, । परमानंद भरतां पोटीं ।
अद्वयलुटीतें लुटिती. ॥ ७१२ ॥ प्रकाशीं जाऊनि मिळे प्रकाश, । तरंग
करी उदकीं प्रवेश, । त्यापरी दिगंबरीं समरस । पंत होतसे क्षणैक.
॥ ७१३ ॥ तेव्हां श्रीदिगंबर आपण । षड्बाहु आपुले पसरून ।
स्वानंदें पोटीं धरितसे कंवळून । दासोमहाराजांस त्या काळीं. ॥ ७१४ ॥
तेव्हां दासोमहाराज । मस्तक ठेवूनि दिगंबरपादांबुज, । साष्टांग प्रणिपात
करितां सहज । प्रेमाश्रु चालिल्या नेत्रद्वारा. ॥ ७१५ ॥ मुखें करावें कांहीं
स्तवन, । तरि वाचेसि पडे मौन ; । ज्यास वर्णितां वेद मौन । तो
मूर्तिमंत पुढें उभा. ॥ ७१६ ॥ जो मनोवाचा अगोचर । व्यासादिकांस
न कळे पार, । तो घवघवीत पंतांसमोर । उभा असे सुहास्यवदन.
॥ ७१७ ॥ ते मूर्ति पाहतां नयनीं । तोच दिसे जनीं, वर्नीं ; । मी कोण ?
काय पाहतों नयनीं ? । हें भान कांहीं नसेचि ; ॥ ७१८ ॥ यापरी
निर्विकल्प स्थिति । पंतांची पाहतां अवधूतमूर्ति, । ब्रह्मानंद होऊनि
चिर्ती । आपणच करितसे सावध. ॥ ७१९ ॥ सावध होतांच पंतराय ।
लक्षूनि अवधूतपाय । पूजा करितसे निश्चये । कुलस्वामीसि स्वानंद.
॥ ७२० ॥ स्वप्रेमजीवनीं करवून खान । सद्वावाचें लावी चंदन ; ।
निजरंगाच्या अक्षता पूर्ण । पूर्णानंद वाहतसे. ॥ ७२१ ॥ सुमन ते
सुमनमाळा, । अमळ तो परिमळ आगळा, । अर्पीतसे चरणकमळा ।

आनंदेंसी त्या काळी. ॥ ७२२ ॥ अहेतुकाचे जाळूनि धूप । स्वयंप्रभा
 पाजळी दीप । चौ पुरुषार्थ नैवेद्य सोप । अर्पिते झाले अति हर्षे.
 ॥ ७२३ ॥ पंचप्राणांचें करून नीरांजन, । पंचतत्वांच्या वाती जाण ।
 अव्यक्त केही भिजवून पूर्ण, । स्वप्रकाशज्योति पाजळिती. ॥ ७२४ ॥
 बावम मातृका तांबोल, । निर्वासना तें पूगीफल । अमन ते दक्षिणा
 केवळ, । अर्पिते झाले आल्हादें. ॥ ७२५ ॥ स्वानंदें अर्पूनि पुष्पांजळी, ।
 मस्तक ठेवून चरणकमळी, । मूर्ति पाहूनि वेळोवेळी । स्तवन करितसे
 अति हर्षे. ॥ ७२६ ॥ “ जय जय अत्रिवरदा, अविनाशा, । दत्तात्रेया,
 त्रयमूर्तिवेशा, । कालाग्निशमना, स्वप्रकाशा, । योगीजनवल्लभा. ॥ ७२७ ॥
 लीलाविश्वंभरा, सिद्धराजा, । ज्ञानसागरा, विश्वबीजा, । मायामुक्ता,
 अवधूतराजा, । मायासहिता, नमोस्तु ते. ॥ ७२८ ॥ जय जय आदिगुरु
 शिवमूर्ति, । देवदेवा, तुझी अतर्क्य कीर्ति. । निगमागमां न कळे गति, ।
 करुणार्णवा दिगंबर. ॥ ७२९ ॥ कृष्णश्यामा, कमलनयना, । कलिक-
 ल्मषमंजना, करुणाघना, । कारुण्यसिंधु, भक्ततारणा, । भक्तकल्याण-
 कारका. ॥ ७३० ॥ कल्याणाचें कल्याण, । विश्रांतीचें विश्रांतिस्थान, ।
 मंगलाचें मंगल पूर्ण, । चरणचि आपुले, अवधूता. ॥ ७३१ ॥ मी तों
 पामरांमाजी पामर, । पतितांमाजी पतिततर; । पतितपावम नाम निर्धार ।
 तुजलाच साजे, सर्वेश. ॥ ७३२ ॥ मी नेणें कांहीं जप, तप; । मी तों
 अत्यंत पापरूप; । तरी मजला पाहणें चिद्रूप । चरण प्रभूचे, हें नवल.
 ॥ ७३३ ॥ रंकासि रायपण, । पाप्यासि इंद्रसिंहासन, । तैसें मजला देणें
 चरणदर्शन । हे महिमा प्रभूची अगम्य. ॥ ७३४ ॥ मी नेणें करावी
 कैशी भक्ति, । मजमाजी नसे वैराग्यस्थिति, । धारणाध्यानाची कोण
 रीति । तेंही कांहीं कळेचिना. ॥ ७३५ ॥ ऐसे माझे अधिकार, ।
 आपण तरि कृपासागर, । भक्तकैवारी श्रीदिगंबर ” । म्हणूनि चरणीं
 लागतसे. ॥ ७३६ ॥ मग स्वकरें उठवूनि श्रीअवधूतें । पंतांस धरी
 निजपोटातें । हस्त फिरवूनि मुखावरुंतें । बोले काय स्वानंद. ॥ ७३७ ॥

“अरे बाळा, प्राणसखया, । अति सुकुमार कीं, रे, तुझी काया; । मत्प्राप्तीस्तव, भक्तराया, । श्रम फार पावलास कीं. ॥ ७३८ ॥ आतां मी असें सुप्रसन्न, । वर माग इच्छित मन, । ते करीन मनोरथ पूर्ण, । अविलंब योग या काळीं.” ॥ ७३९ ॥ यापरी ऐकतां वरदवाणी । पुनरपि पंत मस्तक ठेवूनि चरणीं । बोले काय स्वानंद होऊनि । अवधूतासि त्या काळीं. ॥ ७४० ॥ “जय जय जी दत्तात्रेया, । भक्त-वत्सला, स्वानंदनिलया, । हेंच मागणें आपुले पायां । पार्यांच थारा पै घावा. ॥ ७४१ ॥ आपुले चरणीं जें सुख । तें ब्रह्मांडीं नसे देख । मजला जाणूनि पाईक । पादुका करूनि ठेविजे. ॥ ७४२ ॥ मी तो पामर मतिमंद, दीन, । मज कोणीच नसे चरणांवांचून, । माझें द्विजत्व रक्षिलें स्वयें प्रगटून । मनुजरूपें सर्वस्वें. ॥ ७४३ ॥ किती आठवूं उपकारां? । उत्तीर्ण नव्हे, जी दातारा. । मज नको संसारवारा, । श्रीदिगंबर, दयाळा. ॥ ७४४ ॥ कामक्रोधादि वैरी । मज जाच करिती परोपरी; । तूंच वारीं, वारीं, गा भवारि, । भयनाशका, दयाब्धे.” ॥ ७४५ ॥ यापरी पंतांची वचनोक्ति । परिसतां श्रीअवधूतमूर्ति । अत्यंत आनंद होऊन चित्तीं । केलें काय तेधवां. ॥ ७४६ ॥ पंतांसि बैसवूनि सन्मुख । मस्तकीं ठेवूनि अभयहस्तक, । उपदेश करीतसे सम्यक । गुरुसंप्रदायक्रमेसीं. ॥ ७४७ ॥ आपुले जीवींची जे खूण । तेचि महा-वाक्यउपदेश पूर्ण, । पूर्ण कृपावंत होऊन जाण । पंतांसि करिती दिगंबर. ॥ ७४८ ॥ पंतांसि होतां हस्ताभय । वृत्ति झाली तन्मय; । तन्मय होतां वृत्ति निश्चयें । सबाह्य अवधूत प्रकटले. ॥ ७४९ ॥ अवधूर्ती रंगतां चित्तवृत्ति । कै ल्याजला देहस्थिति? । सर्वेन्द्रियद्वारा ब्रह्मानंद स्फुरती, । स्फुरण होतसे सर्वस्व. ॥ ७५० ॥ श्रवणीं ऐकावें वचन, । तरि वाचेचेंचि जें अधिष्ठान । तें अधिष्ठानच होतां आपण, । श्रवणें-द्रियधर्मा मग कैचें? ॥ ७५१ ॥ त्वचेंद्रियां करावा स्पर्श । स्पर्शामाजी भरतां जगदीश । सहज तो होय निःशेष; । स्पर्श करणें त्या कैचें?

॥ ७५२ ॥ चक्षूपासूनि रूप पाहवें अनेक, । अनेकीं उघडितां दृष्टि
 एक, । एक तरि सच्चिदानंद निष्कळंक, । मग अनेकत्वदृष्टि सहज हारपे.
 ॥ ७५३ ॥ ब्रह्मरसीं सौंक्तां जिव्हा । आन रसाचा काय हेवा ? ।
 अर्थार्थी न राहे आन रसाची परवा, । ब्रह्मरसाय निमग्न ते. ॥ ७५४ ॥
 सुष्ठुदुष्टगंधग्रहण । ग्रहणेंद्रियाचा धर्म जाण; । गंधग्रहण ज्याचे सत्तेन ।
 तोचि होतां, मग तें कैचें ? ॥ ७५५ ॥ यापरी ज्ञानेंद्रियगति । ब्रह्मानंदीं
 हारपती, । मग कर्मेंद्रियांसि कोण पुसती ? । सहज मुक्ती निजकार्या.
 ॥ ७५६ ॥ अवस्थात्रयीं जेथें अवधूत । मग तुर्यास कोण पुसत ? ।
 उन्मनी म्हणायाची ही मात । सहजानंदीं सहज राहे. ॥ ७५७ ॥ ऐसें
 सहजसमाधिमुख । पंत सेवितां सम्यक, । वृत्ति व्हावी जी बहिर्मुख ।
 ते स्वानंदसागरीं बुडतसे. ॥ ७५८ ॥ यापरी निर्विकल्प स्थिति ।
 पंतांची पाहतां निगुती, । स्वानंद होऊन अवधूतमूर्ति । सावध करीत
 आल्हादें. ॥ ७५९ ॥ पुढें त्याचेनि मिषें । उद्धार करणें जगास, । ऐसें
 जाणूनि जगदीश । सावध करीतसे स्वानंद. ॥ ७६० ॥ जो सच्चिदानंद
 अवधूत, । तोच मूर्तिमंत दासोपंत; । परी लीला दाविती अद्भुत । गुरु
 आणि भक्त होऊन. ॥ ७६१ ॥ असो. तेव्हां दासोपंत महाराज । वंदूनि
 देशिकचरणांबुज, । देशिक जो अनुसूयात्मज । त्या बोले काय स्वानंद ?
 ॥ ७६२ ॥ “जय जय सद्गुरु श्रीदिगंबर, विश्वव्यापका, विश्वभरा, ।
 आपल्या उपकारांपासून, दातारा, । उत्तीर्ण कदापि नव्हे कीं. ॥ ७६३ ॥
 आपण होतां कृपावंत । त्याचें सुख जें मजला प्राप्त, । तें सुख ब्रह्मादिकां
 अप्राप्त । ऐसें सहज गमतसे. ॥ ७६४ ॥ तरि तें सुख सदोदित ।
 मजला असावें प्राप्त; । नको नको त्याविरहीत । विषयसुख मजलागीं.
 ॥ ७६५ ॥ मी तापत्रयीं बहु तापलों, । कामक्रोधादि वैय्यां करीं
 सांपडलों, । आतां हे चरण विसांवलों, । पुनरपि नको तें दुःख” ॥ ७६६ ॥
 ऐसें ऐकतां पंतवचन । बोले काय सद्गुरु आपण ? । “तूं असतां सच्चिदानंद
 परिपूर्ण । हें बोलणें तुजला कैवि साजे ? ॥ ७६७ ॥ तूं तरि निर्गुण,

निर्विकार; । तूं तरि निःसंग, निर्विकार; । तुजला कैचा; रे, संसार? ॥
 संसार म्हणिजे तें काय? ॥ ७६८ ॥ तूं अज, अव्यय, अविनाशी, ।
 तुज कैचे रे, हे दुःखराशी? । तूं स्वयंज्योति, स्वप्रकाशी; । मायापसारा
 तुज कैचा?" ॥ ७६९ ॥ ऐसैं म्हणतां श्रीअवधूत । पुनरपि वंदूनि
 चरणांतें । काय विनंति करी दासोपंत । सद्गुरुसि त्या काळीं. ॥ ७७० ॥
 “जय जय सद्गुरु अवधूता, । आदिमध्यांतरहिता, । तूं निर्गुण, निर्विकार
 असतां । तुजमाजी गुणत्रय कां झालें?” ॥ ७७१ ॥ ऐकतां शिष्याचा
 प्रश्न । आनंद न सांठवे अवधूताकारण. । बोले काय संतोषून. । पंतांलागीं
 त्या काळीं. ॥ ७७२ ॥ “अरे पंता, ज्ञानखाणी, । अरे भक्तसज्ज-
 शिरोमणी, । स्वसुखाची पारणा तुझे प्रश्नी । मजला सहज होतसे.
 ॥ ७७३ ॥ ऐक करून एकाग्र मन । असतां निर्विकार, निर्गुण, ।
 ब्रह्मीं कां झालें स्फुरण, । हा प्रश्न तुझा असे कीं? ॥ ७७४ ॥ तरि
 स्वसुखीं असतां केवळ ब्रह्म । ‘अहं ब्रह्मास्मि’ ऐसे शब्द परम । उठते
 झालें संभ्रम । स्वरूपीं सहज त्याकाळीं. ॥ ७७५ ॥ जैसा पुरुष निजला ।
 आपुले आपण जागा झाला, । यापरी स्वरूपीं वहिला । शब्द उठतसे
 पै सहज ॥ ७७६ ॥ स्वरूपीं उठली जे ध्वनी । तिजला म्हणतां महामाया,
 ज्ञानखाणी, । जितुकें स्वरूप तितुकें आपण होवूनि । राहिलीसे सर्वस्व.
 ॥ ७७७ ॥ परमपुरुषापासूनि जाली निगुती । यास्तव तिजला नांव
 मूळप्रकृति; । तथापि तें नाम प्रकृति । ऐसैं सहज गमतसे” ॥ ७७८ ॥

भक्तलीलामृत

अध्याय २२वा—ओव्या ४८-६५; ७९-१०१

इकडे पंथ क्रमितां एकनाथ । सर्वदा चित्तीं स्वानंद भरित । मागीं
येतां दासोपंत । भेटले अकस्मात तयासी ॥ ४८ ॥ व्हावया श्रीदत्तात्रेय
दर्शन । बाळपणीं हेत धरिला त्याणें । तीव्र मांडिलें अनुष्ठान । निज
प्रीतीनें आपुल्या ॥ ४९ ॥ तें म्हणाल जरी कैशा रीतीं । तरी तें परिसिजे
सभाग्य श्रोतीं । सर्व परिवार टाकोनि निश्चिती । अरण्यांत एकांतीं जातसे
॥ ५० ॥ गळित पत्रें निलय भक्षित । देहाची अस्थानसेंच किंचित ।
खडकावरी शयन करित । शीत उष्ण राहत निजांगें ॥ ५१ ॥ अवचित
मनुष्य आले जर । तरी उठोनि पळतसे दूर । श्रीदत्तात्रेयांचें साचार ।
स्मरण निरंतर करितसे ॥ ५२ ॥ ऐसें अनुष्ठान करितां प्रीतीं । तयाची
जाहली विदेह स्थिती । खडकावरी लोळतां निश्चिती । क्षतें पडतीं सर्वांगा
॥ ५३ ॥ वीस वर्षेपर्यंत जाण । या रीतीं केलें अनुष्ठान । मग दत्तात्रेयांनीं
त्याजकारणें । दीधळें दर्शन साक्षात ॥ ५४ ॥ आलिंगन देतांचि साचार ।
त्याचें जाहलें दिव्य शरीर । अनुग्रह दीधळा तेणें वें । कविता फार
करीतसे ॥ ५५ ॥ सद्गुरुकृपेनें निश्चिती । प्रारब्धें आली धनसंपत्ती ।
थोर थोर लोक मान्य करिती । विशाळमती देखोनियां ॥ ५६ ॥ जो-
गाईच्या अंब्यांत निश्चिती । दासोपंतांनीं केली वस्ती । श्रीएकनाथाची
सत्कीर्ती । ऐकिली होती विश्वमुखें ॥ ५७ ॥ महायात्रेहोमि परतोनि
येतां । भेट जाहली अवचितां । परस्परें आलिंगन देतां । स्वानंद चित्ता
होतसे ॥ ५८ ॥ उभयतां चरणीं घालोनि मिठी । स्वानंद सुखाच्या
बोलती गोष्टी । दासोपंतासि आनंद पोटी । म्हणे जाहली भेटी दैवयोगें
॥ ५९ ॥ नाथासि प्रार्थूनि नानापरी । घेऊनि गेले आपुले घरीं ।
आनंदसुखाच्या उठती लहरी । सद्भावउपचारीं पूजिलें ॥ ६० ॥
नित्य करिती मिष्टान्न भोजन । त्याहीवरी श्रीभागवत श्रवण । रात्रीं होतसे

हरिकीर्तन । वेधले जन ऐकतां ॥ ६१ ॥ एक मास लोटतांचि तेथ ।
 आज्ञा मागती एकनाथ । विनंति करिती दासोपंत । अश्वद्रव्य खर्ची
 देवोनिया ॥ ६२ ॥ श्रीनाथ सर्वदा निराश चित्ती । न घेचि कांहीं धन-
 संपत्ती । मार्ग कठीण आहे म्हणती । अश्वही न घेती यास्तव ॥ ६३ ॥
 दासोपंतासि ते अवसरीं । म्हणती कृष्णजयंती उत्साह घरीं । तरी
 तुम्हीं अवकाश करुनि सत्वर । प्रतिष्ठान क्षेत्री येईजे ॥ ६४ ॥ अवश्य
 म्हणोनि बोलती उत्तर । परस्परें करिती नमस्कार । श्रीनाथें प्रयाण केलें
 सत्वर । मग प्रतिष्ठान क्षेत्र पावले ॥ ६५ ॥

ऐसे दोन मास लोटतां निश्चिती । तों सन्निध आली कृष्णजयंती ।
 तंव उद्धवें यथा पद्धती । साहित्य निश्चिती आरंभिलें ॥ ७९ ॥ संतर्पणाची
 सामग्री घरीं । बहुत केली ते अवसरीं । भिंती सारवोनि आंत बाहेरी ।
 चित्रें त्यांवरी काढिलीं ॥ ८० ॥ तों पूर्णिमेचे दिवशीं अकस्मात ।
 उत्सवासि आले दासोपंत । हें एकनाथासि नसतां श्रुत । आले अकस्मात
 महाद्वारीं ॥ ८१ ॥ तंव नवल देखिलें तये वेळे । श्रीदत्तें हातीं घेतला
 त्रिशूल । उभे लक्षोनि असती स्थळ । द्वारपाळ या रीती ॥ ८२ ॥
 दासोपंतीं देखोनि नयनीं । परम आश्चर्य वाटलें मनीं । मग उडी टाकिली
 शिबिकेंतुनी । साष्टांग धरणीं नमस्कारी ॥ ८३ ॥ दत्तासि देवोनि
 आलिंगन । म्हणे आपलें येथें किमर्थ येणें । हें ऐकोनि अनुसूयानंदन ।
 काय वचन बोलतसे ॥ ८४ ॥ एकनाथ नव्हे मानवी भक्त । श्रीपांडुरंग
 अवतार साक्षात । विश्वोद्धार करावया निश्चित । अवतार घेत कलियुगीं
 ॥ ८५ ॥ पूर्व पुण्याचा वोलहावा । असेल जरी कोणासि दैवा । तरीच
 याची घडेल सेवा । भाव जाणावा निश्चित ॥ ८६ ॥ आम्ही त्रिशूल
 घेऊनि करीं । द्वार रक्षितो निर्धारिं । नाथासि जावोनि सांगतो सत्वरिं ।
 तुम्हीं भीतरीं न यावें ॥ ८७ ॥ ऐसें बोलतांचि अवधूत । विस्मित
 चित्ती दासोपंत । श्रीनाथाचें ऐश्वर्य वाणित । म्हणे महिमा अद्भुत मी नेणें

॥८८॥ श्रीदत्तें नाथासि जाणविली मात । कीं दर्शनासि आले दासोपंत ।
 मग उद्धवासहित सामोरे येत । नमस्कार घालित निजप्रीतीं ॥ ८९ ॥
 परस्परें लागोनि पायीं । आळिगन दीधळें ते समयीं । मग हातीं धरोनि
 लवलाहीं । नेलें स्वगृहीं तयासी ॥ ९० ॥ शिबिका अश्व वाहनें समस्त ।
 उद्धवें लाविलीं यथास्थित । शिधासाहिल्य मनुष्यातें । न्यून किंचित
 पडेना ॥ ९१ ॥ मार्गे श्रीकृष्ण अवतारीं निश्चित । उद्धवासि देवाचि
 होती प्रीत । सेवेचा पुरला नव्हता हेत । तें आर्त्त पुरवित आपुलें
 ॥ ९२ ॥ मागिले जन्मीं ऋणानुबंध होता । यास्तव संयोग घडला
 आतां । नाथ सेवेचा स्वार्थ चित्ता । आणिक ममता नसेची ॥ ९३ ॥
 मग दासोपंतीं करुनि खान । नाथाचे पंक्तीसि सारिलें भोजन । रात्रीं
 ऐकतां हरिकीर्तन । तों उदयासि अरुण पातला ॥ ९४ ॥ पांडुरंग
 मूर्तीचें उद्धर्तन देख । करोनि केला अभिषेक । उपचारें पूजोनि अनेक ।
 सप्रेम सुख भोगिती ॥ ९५ ॥ मंगल वाघें द्वारीं वाजती । मग गायिली
 मंगळ आरती । वेद घोष ब्राह्मण बोलती । मग अर्पिती पुष्पांजली ॥ ९६ ॥
 दिवसां ब्राह्मण संतर्पण । रात्रीं होतसे हरिकीर्तन । प्रतिपदेपासोनि
 जाण । नवरात्र पूर्ण उत्सव ॥ ९७ ॥ गोपाळकाला दशमी आंत । लळित
 केलें यथास्थित । दृष्टीसीं देखोनि दासोपंत । आनंदयुक्त मानसीं ॥ ९८ ॥
 म्हणे श्रीनाथाची प्रसादवाणी । साहिल्य सोंग संपादणी । ल्यामाजी
 सिद्धांत ज्ञानखाणी । हें अपूर्व नयनीं देखिलें ॥ ९९ ॥ मी दत्तउपासक
 साक्षात्कारी । ऐसें याटत होतें अंतरीं । नाथाचें ऐश्वर्य देखतां नेत्रीं ।
 निर्विकल्प गात्रीं होतसें ॥ १०० ॥ महोत्साह संपूर्ण झालिया तेथ ।
 द्वादशीस पारणें केलें त्वरित । आज्ञा मागोनि दासोपंत । स्वस्थाना
 जात आपुल्या ॥ १०१ ॥

श्रीदासोपंत चरित्र

या चरित्राचा ऊद्घापोड, इंग्रजी भाषांतरकार, डॉ. जस्टिन अँबट, यांनी आपल्या प्रस्तावनेत सांगोपांग केला आहे. हें चरित्र, कै. विनायकराव भावे, ठाणेकर, यांनी आपल्या ' महाराष्ट्रकवि ' नांवाच्या मासिकांतून, शके १८२६त प्रसिद्ध केलें. श्रीधरस्वामी नाझरेकर, या ग्रंथाचा कर्ता असावा, असा कांहींचा तर्क आहे. परंतु, सर्वांगछंदर हें एकच उपपद श्रीधरस्वामींच्या कवितेचें मर्म पुरेपूर लक्षांत आणून देण्यास उदंड आहे. त्याच्या उलट या चरित्रकाराची कविता आहे. त्यास व्याकरणाचें ज्ञान नव्हतें, असें म्हटल्यास अतिशयोक्तीचा आरोप येणें शक्य नाहीं. त्यामुलें शब्दांचे अर्थ ओढूनताणून जुळवावे लागतात. शब्दांची योजना देखील अर्थाला पुष्टि देणारी नाहीं. एकंदरीत श्रीधर नांवाचा कोणी या चरित्राचा कर्ता असेल, पण तो श्रीधरस्वामी नाझरेकर नाहीं; हें खचित. हें चरित्र अपूर्ण आहे, असें कांहींचें मत आहे. यांत पंतास दत्तसाक्षात्कार झाला, एवढाच त्यांच्या आयुष्यांतील ग्रंथकारास वाटत असलेला महत्त्वाचा भाग त्यानें वर्णन केला आहे. ग्रंथरचना, इतर तत्कालिन साधुसंतांच्या भेटीचें वगैरे वर्णन चरित्रकारानें दिलें असतें तर पंतांचें उत्तरचरित्र वाचकांस लाभलें असतें. या चरित्रांत दत्तजन्मानेंच कितीतरी जागा अडविली आहे. असो.

छापणारानें मूळ ग्रंथ शुद्ध करून छापलेला दिसत नाहीं, कारण काय असेल तें असो. विरामचिन्हांची मात्र अडगळ वाटण्याइतकी रेलचेल आहे. कदाचित्, चरित्राची एकच प्रत उजेडांत आली आहे, हेंहि अशुद्धें जर्शीच्या तर्शी ठेवण्याचें एक कारण असूं शकेल, मग विरामचिन्हांची तरी लुडबुड कां? असो. कांहीं का असेना, आम्हींहि त्यांत खोडाखोडी केली नाहीं.

शुद्धिपत्र

| पान | ओवी | ओळ | शुद्ध |
|--------|---------|--------|---------------|
| १२ ... | १७६ ... | ४ ... | वैद्या |
| १४ ... | १९६ ... | ३ ... | सर्वत्रा |
| १४ ... | १९७ ... | १ ... | ब्रह्मसंतर्पण |
| १९ ... | २७५ ... | ३ ... | कैचें |
| २० ... | २९० ... | ३ ... | दत्तदर्शनास |
| ३२ ... | ... | २६ ... | स्नेहें |
| ४३ ... | ६३६ ... | ४ ... | यास्तव |
| ४७ ... | ६९९ ... | ४ ... | तेणें |
| ५४ ... | ६४ ... | ३ ... | सत्त्वरीं |
| ५४ ... | ८८ ... | ३ ... | वानित |

श्रीदासोपंतचरित्रांत असलेल्या कठिण मराठी शब्दांचे अर्थ

सूचना—खालील शब्द अकार विल्हेवारीने रचिले आहेत.

अ

अखिल श्रुतिसार = सगळ्या श्रुतींचे तत्त्व.

अगम्य = न समजणारी.

अग्रणी = सुल्य

अगाध = अंत नसलेला, खोल.

अगांगाचाळ ह = प्रत्येक अंगास चालन देणारा.

अजरासर = जरामरणरहित.

अज्ञानतमहर = अज्ञानरूपी अंधः-
काराचा नाश करणारा

अठरा = अठरा पुराणे.

अणुमात्र = यत्किंचितही.

अनुराग = प्रेम [दत्तात्रेय.

अत्रितनय = अत्रि ऋषींचा सुलगा,

अद्वयानंद = जीव आणि शिव या
द्वयावेगळा आनंद.

अधिष्ठान = वसतिस्थान.

अधोकरद्वय = (अधोकरद्वय) खालचे
दोन हात.

अनर्थ = अमोलिक, दुर्मिळ.

अनसूयानंदन = अनसूयेचा सुलगा,
दत्तात्रेय.

अनुसंधान = लक्ष्य, आख्यान.

अनुग्रह = दीक्षा, मंत्रोपदेश, उपकार,
कृपा.

अनुष्ठान = विधिपूर्वक धर्मकृत्य.

अनुहृतध्वनि = अखंड, निरंतर होणारा
ध्वनि.

अनंगजनकपदोद्धूते = अनंग = मदन,
जनक = बाप. मदनाच्या बापाच्या
(विष्णूच्या) पायापासून उत्पन्न
झालेली

अनन्ययोग = एकच एक योग.

अनुदिन = नेहमी, रोजरोज.

अनुपम्य = अतुल्य, अनुपम.

अपार = अमर्याद, निस्सीम, अपरंपार.

अभ्यागत = अतिथि

अभयहस्तक = अभय देणारा हात.

अभंग = भंग नाही असं.

अभिनव = नवीन, अपूर्व, कौतुकास्पद

अभिप्राय = आशय, मत.

अमिलापणें = इच्छा धरणें.

अमन = मनरहित, विचार, विकाररहित

अमूप = पुष्कळ, अगणित

अंधुजदलनेत्र = कमलदला (पाकळी,
पान) सारखे डोळे.

अरविंद = कमळ.

अलिप्त = लिप्त नसलेला, निर्मळ.

अवर्षण = पर्जन्याचा अभाव

अलौकिक = लौकिका वेगळा,
असामान्य

अवस्थान्त्रयी = बाल, तारुण्य व
वृद्धत्व या तीन अवस्था.

अव्यक्त = व्यक्त (उघड) नसलेला.

अवासकाम = पूर्णकाम.

अविलंब = त्वरित, लवकर.

अष्टांगयोग = आठ प्रकारचे योग, यम,
नियम, आसन, प्राणायाम, प्रत्या-
हार, धारणा, ध्यान, समाधि.

अहेतुक = हेतुविरहित.

आ

आकर्णनयन = कानापर्यंत असलेले

आगळा = विशेष, अधिक. [डोळे.

आजानबाहू = जानूस ज्याचे हात
पोहोचतात असा.

आतौता = आंत, आंतील.

आदिकुमारी = मूल प्रकृति.

आदिमध्यांतरहित = आदि, मध्य
आणि अंत नसलेला.

आदिमाया = जगाची पहिली जननी,
मूल प्रकृति.

आन = अन्य, दुसरा.

आनंदनिलय = आनंदाचें घर.

निलय = घरेटें.

आमोद = सुगंध.

आराध्यदैवत = आराधना, ध्यान

करण्याच दवत.

आर्त = मनोरथ, इच्छा.

आससहोदर = आसस्वकीय.

आस्था = काळजी.

उठाउठी = लवकर, सत्वर.

उद्धर्तन = सुवासानें माखणें.

उद्विग्न = दुःखी.

उन्मनी = जागृति, स्वप्न, सुषुप्ति, तुरी-
या व उन्मनी या पांच अवस्था,
मायाबंधनातीत अवस्था.

उपरति = वैराग्य

उमारमण = शंकर.

उपायो = उपाय, युक्ति.

उत्तीर्ण = उतरून पार गेलेला.

उर्वीवरी = पृथ्वीवर.

क

कमळजजनक = विष्णु, ब्रह्मदेवाचा

कमलारमण = विष्णु [पिता.

कमलासन = ब्रह्मदेव.

कमंडलोदक = कमंडलूतील पाणी.

करुणाकलोळा = दयेचा लोट.

करुणार्णवा = करुणेचा समुद्र.

कर्णधार = मुख्य नावाडी

कलिकल्मषहर = कलीपासून उद्भव-
लेलें पाप हरण करणारा.

कलिकल्मषभंजन = कलीपासून उद्भ-
वलेल्या पापाचा नाश करणारा.

कलिका = कळी.

कळवळू = कळवळा, दया.

कंवळून = कंवटाळून

कारणक्रियातीत = कारण आणि कार्य
यांच्या पलीकडचा.

कालाग्निशमान = कालाग्नि विस्त्रवि-
कुमार = कुमार. [णारा.
किंनिमित्त्य = काय कारणानें.
कूप = विहीर
कृपाघन = कृपेचा मेघ.
कृपाशस्त्र = कृपा हेंच शस्त्र.
कैवल्य = मोक्ष
कैलासपति = शंकर. [दाता.
कैवल्यकंदा = मोक्षाचा कंद, मोक्ष-
कोमाइलें = कोमेजलें, मुकलें.

ख

खग्रास = पूर्ण ग्रहण.
खदिरांगार = खैराचा विस्तव.
खद्योतवत् = काजव्यासमान.
खंती = दुःख, लाज, किळस.
खेदकेतुग्रहण = दुःखरूपी केतूनें लाग-
लेलें ग्रहण.
खेदरात्रौ = दुःखाच्या रात्री

ग

गजबजणें = सद्गदित होणें.
गदारोळी = मोठ्यानें गर्जना करणें.
गर्म = आंतील भाग.
गाभार = गर्भ, आंतील भाग.
ग्रास = घास.
गुणसांद्रा = गुणांनीं पूर्ण.
गुरुसंप्रदायक्रमेसी = गुरुसंप्रदायाच्या
क्रमाणें
गोकुतपातकह्वारके = गोहृत्येचें पाप
नाहीशीं करणारी.

गोविंदपददायके = गोविंदाचे पाप
मिळवून देणारी.
गोमटी = देखणी, स्वरूपवान्.
गौतमवचनपालके = गौतमाचा शब्द
पाळणारी.

घ

घृतमारी = मल्लारीचे मणिमल्लोशीं युद्ध
होत असतां एक राक्षसी उत्पन्न
झाली. तिच्या अंगांतील ज्वाळां-
नीं फार प्रळय केला तेव्हां तिच्या-
वर घृताचा-तुपाचा-मारा करून
तिला शांत केलें; म्हणून तिला
घृतमारी हें नांव पडलें.
घवघवीत = ठळक, स्पष्ट, छंदर.

च

चतुरानन = ब्रह्मदेव.
चरणरज = पायाची धूळ.
चरण विसांवलों = पायाचा आश्रय
मिळाला.
चान्ही मुक्ति = सायुज्यता, सलो-
कता, समीपता, सरूपता.
चराचर = चराचर, स्थावर आणि
जंगम.
चित्तसरिता = चित्तरूपी नदी.
चिद्रूप = चिद्विलास, चिदानंद, चिदा-
चेतकत्व = चेतना देणारे. [कार.
चोखा = छन्दर.
चौपुरुषार्थ = धर्म, अर्थ, काम व
मोक्ष असे चार पुरुषार्थ.

ज

जगदंबिका = अखिल जगाची आई
जगदोद्धार = जगाचा उद्धार करणारा.
जाया = बायको, भार्या.
जिव्हाग्र = जिभेचा शेंडा.

त

तपसरिता = तपोरूपी नदी.
तर्जन = तर्जनी.
तळपणें = प्रकाशणें, शोभणें.
तापत्रय = आधिभौतिक, आधिदैविक,
आध्यात्मिक असे तीन प्रकारचे
तांबोल = तांबुल, विडा. [ताप.
तितिक्षा = शांति, क्षमा.
तीर्थ = पवित्रोदक, क्षेत्र.
तुर्या = तुरीयावस्था.
तेजोराशि = तेजाचा पुंज, तेजस्वी.
तोक = अर्भक, मूल.
त्रयमूर्त्तिवेश = तीन मूर्त्तिरूपांनीं नट-
लेला, दत्तात्रेय.

त्रयछत = तीन मुलगे. [णारी
त्रितापभंगा = त्रितापाचा नाश कर-
त्रिपुटी = ज्ञेय, ज्ञाता व ज्ञान.
त्रिशुद्धि = द्याया, वाचा आणि मन
यांची शुद्धि.

थ

थारा = आसरा.

द

दंडपाणी = हातांत दंड धारण करणारा
दक्खिदुःखहर्ती = दारिद्र्य हेंच दुःख
हरण करणारी.

दाक्षायणीपति = शंकर [असा.

दातार = दातृत्व ज्याच्या ठायीं आहे
दिगंबरविउदय = दिगंबर हाच रवि
त्याचा उदय.

दिगंबरसागर = दिगंबररूपी समुद्र.

दिनमणी = सूर्य.

दिवाकर = सूर्य.

दिव्य = लोकोत्तर, स्वर्गीय.

दीनकामकरूपद्रुम = दीनांचे मनोरथ
पूर्ण करणारा वृक्ष.

द्विजकुमार = ब्राह्मणाचा मुलगा.

दुमदुमणें = भरून राहणें.

दुरितसंहार = पापाचा नाश करणारा.

दुर्धर = कठिण.

दुष्टशिक्षाकारण = दुष्टांचें शासन
करण्याकरतां.

दुःखजळ = दुःखरूपी जळ.

दृढासन = निश्चयपूर्वक बसणें;

योगासन.

देवर्षि = देवांमधील ऋषि; नारद.

देवांगना = देवस्त्रिया.

देशिक = मार्गदर्शक; गुरु.

देहभ्रांति = देहासंबंधी भ्रांति; भ्रम,
संशय.

देहत्रय = स्थूलदेह, सूक्ष्मदेह, लिंगदेह.

दैदीप्यमान = सतेज, तेजःपुंज.

द्रव्यव्यतिरिक्त = द्रव्याशिवाय.

द्रव्यासक्त = द्रव्याची आसक्ति ज्यास
आहे असा.

ध

धणी = मनोरथ, इच्छा.

धरत्री = पृथ्वी, धरित्री.

धारणाध्यानाची = अष्टांग योगांतील
दोन साधनें.

धांवा = संकटकाळां ईश्वरानें धांवून
येण्याकरतां केलेली प्रार्थना.

न

नामरूपातीत = नाम व रूप यांच्या
पलीकडे.

निकरशब्द = निकराचें-निर्वाणीचें
भाषण.

निका = चांगला, शुद्ध.

निगमागम = वेद आणि शास्त्रें.

निगुती = खचित, निश्चयेंकरून.

निजरंग = स्वस्वरूप.

निंबलोण = कडू लिंबाचीं पानें व
लोण-लवण-मीठ घेऊन दृष्ट काढणें.

निरोपणें = आज्ञा देणें, निरोप देणें,

निर्गुण = गुणरहित, त्रिगुणातीत.

निष्ठांर = निश्चय.

निर्वासना = वासनारहित.

निर्विकल्प = विकल्परहित; निःशंक

निर्विकार = विकाररहित.

निःशेष = सर्व संपूर्ण.

निष्कलंक = कलंकरहित; निष्पाप;
निर्मळ.

निःसंग = संगरहित.

नेत्रचकोर = नेत्ररूपी चकोर.

प

पंचवदन = पांच तोंडाचा देव, शंकर.

पतिततर = अधिक पापी.

पतितपावन = पाप्यांना पावन करणारा

पतिव्रताशिरोमणि = पतिव्रतांमध्ये

परत्र = परलोकविषयक [मुख्य.

परात्पर = श्रेष्ठ, ईश्वर.

परोपरी = अनेक प्रकारांनीं.

पवाडे = स्तुति, स्तोत्र.

पहुडविणें = निजविणें

पाईक = सेवक, दास

पाकशासन = इंद्र.

पाजळणें = प्रकाश पाडणें.

पाडेवार = महार.

पामर = दीन, गरीब.

पारणा = उपास सोडणें; समाधान.

पारावारा = पारावार, पलीकडचें तीर,
सीमा.

पुण्यश्लोक = पुण्यशील, पुण्यात्मा.

पुत्रप्राप्तिविभूति = पुत्र मिळण्याचा
अंगारा.

पुत्रवचनोक्ति = पुत्राचें भाषण.

पुनश्चरण = पुरश्चरण.

पुराणोक्त = पुराणांत सांगितलेलें.

पूगीफल = सुपारी [करणें.

पोषणलालन = खाऊंपिऊं घालून लाड

प्रणवरूपिणी = प्रणवाच्या रूपानें
असलेली; ॐ काररूपी.

प्रतिपाळक = प्रतिपाळक, रक्षक.

प्रबोध = ज्ञान.

प्रभुत्व = मोठेपणा, धनीपणा

प्रभुत्वबडिवार = प्रभुत्वाचा मोठेपणा

प्रभुराणा = प्रभुश्रेष्ठ.

प्रेमपुरनायक = प्रेमपुरचा स्वामी,
महारी, खंडोबा.

प्रेमबाष्प = प्रेमाची वाफ, प्रेमाच्या
योगाने उत्पन्न झालेले अश्रु
(कढत)

प्रेममकरंद = प्रेमरूपी मध.

प्रेमांबुझार = प्रेमासुखें उद्भवलेले अश्रु

प्रोक्षणें = शिंपडणें.

फ

फलद्रूप = सफल.

फांसेकार = फसविणारा, ठक.

ब

बहिर्मुख = बाह्यविषयांकडे पाहणारा,
ज्ञानपराङ्मुख.

बापुडें = क्षुद्र, तुच्छ, दीन, पामर.

बाह्यांतर = बाहेर आणि आंत, शरीर
आणि मन.

ब्रह्मकुलप्रतिपाळ = ब्राह्मणकुळाचें
रक्षण करणारा.

ब्रह्मफल = ब्रह्मज्ञानरूपी फल.

ब्रह्ममिलिंद = ब्रह्मसाच्या ठिकाणीं
भुंग्याप्रमाणें असलेला.

ब्रह्मसाय = ब्रह्मसाकरतां, ब्रह्मज्ञानांत

ब्रह्मसंतर्पण = ब्राह्मणांस अन्न, द्रव्य
हत्यादिकांनीं संतुष्ट करणें.

ब्रह्मानंदसागर = ब्रह्मानंदरूपी समुद्र.

ब्रीद = शील, पण, अभिमान.

बोधकत्व = ज्ञान देणारें.

भ

भक्तकल्याणकारक = भक्तांचें कल्याण
करणारा

भक्तकामकल्पद्रुम = भक्तांची इच्छा
पूर्ण करणारा वृक्ष.

भक्तकोटी = कोट्यवधि भक्त

भक्तचूडामणि = भक्त शिरोमणि,

भक्तश्रेष्ठ. [करणारा.

भक्तप्रतिपालक = भक्तांचें रक्षण

भक्तराजशिरोमणि = भक्तश्रेष्ठांच्या
डोक्यावरचा मणि.

भक्तवत्सल = भक्तांविषयी प्रेमळ.

भवभय = संसारभय.

भवारि = संसारशत्रु.

भीतरीं = आंत

भेदजल = भेदभावरूपी जल.

म

मकरंद = मध. [सुंदर.

मदनमोहन = मदनासारखा मोहक,

मनुजरूप = माणसाचें रूप, आकार.

मनोहर = सुंदर.

मस्तकपात = डोकें पडणें (नमस्काराच्या वेळीं.)

महात्म = महात्म्य; महत्त्व.

महावाक्य उपदेश = महावाक्या-

"अहं ब्रह्मास्मि" चा उपदेश.

मा = मग, तर मग.

मात = गोष्ट, वर्तमान.

मानव्यालार्गी = मनुष्याला.

मायामुक्त = मायेपासून अलिप्त,
अज्ञानापासून मुक्त.

मायासहित = मायेने युक्त, अज्ञानी.

मिलिंद = भृंग, भुंगा.

मिष = निमित्त. [होणे.

मुकावणे = मुकें होणे, वाचारहित

मुखचंद्र = मुखरूपी चंद्र.

मुखांबुज = मुखरूपी कमल.

मुखांबुजभवानंदमकरंद = मुखकमला-
पासून उद्भवलेला आनंद हाच
मकरंद = मध.

मुनेश्वर (मुनीश्वर) = मुनिश्रेष्ठ.

मूलप्रकृति = माया.

मेदिनी = पृथ्वी.

मोचन = छटका, मोक्ष

मुशारा = मजुरी.

मोहन = भूल, विलोभन, वशीकरण

य

यजमानमात = यजमानाचें भाषण.

यवनरूपव्याघ्र = यवन बादशाहरूपी
वाघ.

यवनरूपसमुद्र = यवनधर्मरूपी समुद्र.

(याचप्रमाणें यवनकाळसर्प, यवन-
रूप बेडी, यवनरूपवडवाभि,
यवनगतां इ. शब्द समजावे.)

याचक = भिक्षुक, भिकारी.

युगवत् = युगासारखा.

योगभ्रष्ट = योगमार्गापासून पतन
पावलेला.

योगीजनवल्लभ = योगीजनाना प्रिय.

योगीमनोब्जभृंग = योग्यांचें मन हेंच
जसें कमल व त्यांतील

भृंग = (भुंगा)

योगीमनोभिराम = योग्यांच्या मनास
सुंदर वाटणारा.

योगेश्वर (योगीश्वर) = योगीश्रेष्ठ.

र

रसीब = रसीद, पोंच. [वारस.

राज्याधिकारी = राज्याचा अधिकारी,
रिता = रिकामा.

रोधणें = अटकाव करणें.

ल

लता = वेल

लवलाही } = लवकर, वेगानें, त्वरित.
लागवेगी }

लाचार = (फा. ला = शिवाय,
चाराइ = आश्रय) निराश्रित,
असहाय्य.

लीलाविश्वंभर = परमेश्वर.

लोकश्रवणी = लोकांच्या कानीं.

लुटी = लूट.

लोटांगण = गढबडां लोळणें, स्वतःला
जमिनीवरून लोटीत लोटीत नेणें.

व

वज्ररूप = वज्राप्रमाणें कठोर.

वनविश्राम = वनांत बांधलेलीं

विश्रांतिस्थानें.

वरदवाणी = वरदायक भाषण.

वरप्रदान = वर देणें.

वर्षाव = भडिमार. [आवडता.

वहिल, वहिला = पहिला, श्रेष्ठ,

वाकपुष्पांजलि = शब्दरूपी पुष्पांजलि

वापीकृततट = पायविहीर, साधी

विहीर, तटवंदी

वामांग = बायको

वारणें = निवारण करणें, दूर करणें.

विकसित = फुललेलें, उमललेलें.

विजयलक्ष्मी = विजयश्री.

विदेह = देहाभिमानविरहित; देहातीत;

ज्ञान असलेला, देहाविषयीं विरक्त

विद्यमान = वर्तमान; असलेला.

विन्मुख = पाठ फिरविलेला, निराशा.

वियोगखंती = वियोगदुःख.

विरणें = जिरणें, नाहींसं होणें.

विवेकवाणी = विचारपूरित भाषण.

विश्रमणें = विश्राम पावणें.

विश्रांतिमूर्त्ति = विश्रांतीची मूर्त्ति,

मूर्त्तिमंत विश्रांति.

विश्वमुख = जगाचें तोंड.

विश्वव्यापक = विश्वाला व्यापणारा.

विश्वाधारू = विश्वाला आधार
असलेला.

विश्वात्मा = विश्वाचा आत्मा

विश्वानंद = विश्वाला आनंददायक
असा.विश्वासिक = विश्वास, विश्वास ठेव-
ण्यास योग्य.

विशालमति = अतिशय बुद्धिमान्.

विषाद = दुःख, खेद, खंती.

वृष्णीकुळभूषण = गवळ्याच्या कुळाचें

वेष = चिंता. [भूषण, श्रीकृष्ण.

वेळार्हत = चाकर, दास.

वोखर = उखीर, फुकट, निष्फल.

वोढणें = काढण, कंठणें.

वोंतीव = ओतीव.

वोल्हावा = ओलावा, प्रेम.

वोसंग = उत्संग, मांडी.

श

शब्द = दोष, ठपका. [तितीक्षा इ.

शमदमादिक = शम, दम, शांति,

शयन = निद्रा, झोंप.

शशितेज = चंद्राचा प्रकाश.

श्रवण = ऐकणें (ना. !; कान.

श्रवणद्वार = कानाचें दार, कानाचें
छिद्र.शिखामणि = डोक्यावरचा मणि,
शिरोरत्न.

शिविका = पालखी.

शिवजटातरंग = शिवाच्या जटेंतून
निघालेला पाण्याचा ओघ. गंगा,
गोदावरी.

शिशुरत्न = पुत्ररत्न.

श्यामांग = छंदर.

श्लाघ्यता = योग्यता, मोठेपणा.

शुभानना = शुभ आहे तोंड जिचे
अशी स्त्री

ष

षोडशकलायुक्त = सोळा कलांनी युक्त.

षोडशोपचार = आवाहन, आसन,
पाद्य, अर्घ्य, आचमन, स्नान,
वस्त्र, यज्ञोपवीत, गंध, पुष्प, धूप,
दीप, नैवेद्य, दक्षिणा, प्रदक्षिणा,
मंत्रपुष्प; इ. १६ उपचार.

स

सकलसाक्षी = सर्वसाक्षी

सकृत् = एक वेळ

संतती } = सुलेंबालें, अपत्य.
संतान }

सत्प्राप्ति उपायो = सत्यप्राप्तीचा उपाय.

सत्यत्व = खरेपणा. [मुख्य.

सद्भक्त-टिळक = चांगल्या भक्तांतील

सद्भाव उपचारी = चांगल्या भावाच्या
उपचारांनी.

सन्मयरूप = सत्यस्वरूप.

सन्मुख = समोरासमोर.

संपुटिका = द्रोण, करंडा; ओंजळ

सकल = पूर्ण; फलद्रूप.

सभाग्य = भाग्यवान्

संभ्रम = धांदल, सन्मान. [पावलें

समकरणसरोज = जोडून ठेवलेली

समंतात् = सभोंवार.

सरिता = नदी [णारा.

सर्वप्रकाशक = सर्व ठिकाणी प्रकाश-

सर्वलक्षणसंपन्न = सर्व लक्षणांनी युक्त

सर्वोत्तरंग = सर्वांचे मनोगत जाणणारा.

सर्वोत्तरात्मा = सर्वांचा अंतरात्मा.

सलोकतादि = चतुर्विधमुक्तीपैकी एक.

संसारवारा = संसाररूपी वायु.

सहजानंद = स्वयंभु आनंद.

साकार = आकार असलेला.

साधनचतुष्टय = वस्तुविवेक, वैराग्य,

शमादि (शम, दम, दया, तितिक्षा,

उपरति, समाधान) आणि मुमुक्षुत्व

साक्षात्कारता = ब्रह्मात्मैक्य.

साक्षात्कारी = प्रत्यक्षज्ञानी.

सामाये = समावेश होणे.

सीमंतिनी = चित्रांगदाची स्त्री. (शिव-

लीलामृत अ. ७ पहा.)

सख्यमय =

सुधाकर = चंद्र.

सुबद्ध = एकत्र.

सुरगुरुप्रति = देवगुरु बृहस्पतीला.

सुपुत्री = निद्रास्थिति, झोप.

सुहास्यवदन = हंसरा चेहरा.

सौक्येण = संवकणे.

सौख्यसमुद्र = सुखाचा समुद्र.

सौम्यवासर = बुधवार.

स्तवनपुष्प = स्तुति हेंच फूल.

स्तंभस्वेदादि = अष्टभावांपैकी दोन.

स्वप्रकाशज्योति = स्वतःच्या प्रका-
शाची ज्योति.

स्वप्रेमजीवनी = स्वतःच्या प्रेम-
जीवनांत.

स्वमर्ती मेळवितां = आपल्या धर्मांत
घेतलें असतां.

स्वयंप्रभा = आपलें तेज.

ह

हरिख = हर्ष, आनंद.

हर्षायमान् = हर्षभरित; आनंदयुक्त

हल्लू = पाळणा, लहान मुलांकरतां
गाणें

हस्तबंद = कडी, बाजूबंद इ. हाताचे
अलंकार

हस्ताभय = हातानें दिलेलें अभय.

हातोहात = त्वरित, लवकर

हालीमवाली-मुवाली=श्रीमंत गरीब,
लहानमोटे.

हिंपुटी = दुःखी, लज्जायमान

हुडकणें = तपास करणें, पाहणें.

हुताश = अग्नि.

हृत्कमळ = हृदयरूपी कमळ.

हृतसंपुट = अंतःकरणरूपी संपुट.

हृदयपदक = अंतःकरणरूपी पदक.

हृदयस्थ = हृदयांत राहणारा.

हेत = हेतु, इच्छा.

हेवा = मत्सर, द्वेष.

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